CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 6, 1844. VOL. XXIII.—NO. 27.

CORRESPONDENCE.

Belvidere, (Ill.,) June 13th, 1844.

Messrs. Editors,—It gladdens the hearts of many here to learn that some portion of the proceeds of the Roxbury Fair had been appropriated for the benefit of the liberal cause in Rockford. There are but few places, if any, which more deserve sympathy and aid, or where the latter could be given with better hope of producing a favorable result. The people throughout this section of the State seem ripe for a revolt from enslaving creeds and a gloomy, incomprehensible theology. The West loves freedom of thought and offers the noblest and most promising field for the Unitarian Missionary.

But this earnest desire for Liberal Christianity, is by no means confined to Rockford; in our own pleasant and beautiful village, there is a demand for an able and faithful preacher of the pure Gospel. A Unitarian minister of the right sort, would soon have the largest Society and congregation in this town. There is a large number, now connected with no society, who stand ready to unite at once with us as soon as we have a settled clergyman; and many, very many more, are now inquiring our views and seeking to know of the doctrine. True it is, there remains much *bigotry* in *some* of the professed leaders of the various denominations, yet the flock listen with unwilling ears, and, I am inclined to think, from a thorough acquaintance, that the majority are essentially liberal, even in our reputedly Orthodox Churches, and that the mists of intolerance are rapidly disappearing before the sunlight of truth.

Now what seems to me desirable is this. Let a faithful missionary come to Rockford and divide his Sabbath labors between that place and Belvidere. I think after much inquiry that $200 could be raised in Rockford for his support, and an equal amount here. But in order that he may meet with real success, let him be an earnest, prayerful man, a *laborer* in the vineyard; not one who comes *simply* to contemplate beautiful scenery, or to benefit his physical health, though both may be done. He should be so filled with the importance of his mission, that he could speak from the overflowing heart, without being always fettered by written sermons; willing too, to preach during the week occasionally, where he found inquiring spirits; and, above all, one who scorns not the humble log school house, so that he may benefit immortal souls.

Also let him be a bold defender of the cross, declaring fearlessly his sentiments, and he need have no apprehension that in preaching doctrinally, he will give offence. A great mistake is often made, from the best of motives, in avoiding doctrinal statements and saying only that with which all must agree. The Western people love a free spirit and those who go to hear a Unitarian minister, go because they wish to hear and know what is Unitarianism. If the clergyman preach not *distinctly* his own views, they at once declare that he is ashamed of his belief, that he fears to disclose his real sentiments; consequently, they go away much prejudiced against the speaker, from his very apparent effort, *not* to prejudice them. Besides, an opportunity to extend the truth is often thus forever lost. The ministers of the various sects tell the people that Unitarians believe Christ to have been a *mere* man, and trust for salvation in mere morality; and they, hearing naught to the contrary, having heard none but discourses illustrative of moral points, at last lend unwilling credence to these slanders. Let me here advise any who would do good and gain favor in the West, to declare the whole counsel of God, keeping nothing back. Doctrinal preaching is needed and let it be had. These remarks may perchance apply to the East, as well as the West.

You may perhaps be disposed to inquire, why I do not myself preach here? I answer, that my health is now extremely precarious and I, with difficulty and from a sense of duty, keep from the sick bed. I have already more to do, than health and constitution will bear. I do preach too in various places where no long preparation is required; but this place and Rockford, require the undivided efforts of a strong man. Elder Walworth has decided to travel during the summer; and here let me say that none will welcome a Unitarian minister more warmly than the 'Christians' in this place.

Let it be clearly understood, that a missionary will accomplish three times as much with *less* effort by preaching both in Belvidere and Rockford, than at either place alone; and I believe, the true policy of our denomination would be, to have fewer stationed ministers, who should be kept *all* their time in one place, and more travelling missionaries. O, that some one, who sought the welfare of the immortal soul, would come to this promising spot, in the Lord's vineyard. I hope this will stimulate the friends of Liberal Christianity, to turn their regards to this region, and will invigorate the efforts of Rockford's already zealous friends.

Very respectfully, A. B. F.

Lowell, June 20, 1844.

Messrs. Editors:—I had the pleasure of preaching last Sabbath in Stow. This place is about twenty miles from Boston, and is situated on the stage route leading from your city, through Fitchburg, to Keene, N. H. Stow at the present time presents a beautiful appearance. The scenery in and about the town, furnishes to a lover of the works of nature, a rich treat. The population of this place is about fifteen hundred. A majority of the inhabitants are engaged in agricultural pursuits. In the centre of the town, Messrs. Warren & Fletcher carry on a large business in the manufacture of leather. Two miles from the middle of the town, in the village of Rockbottom, are the extensive Woollen Manufactories of La Forest & Co. There is also an academy in the place, under the direction of an efficient gentleman.—Industry and good order prevail throughout the town; which always gives the visitor the assurance of a well regulated society.

There are two religious Societies in Stow, namely, Unitarian and Orthodox. They both have a stated ministry. The Unitarian Society is much the largest. Our faith has taken deep root there—and judging from the character of the people, I conclude that its regenerating power has performed a noble work upon their hearts. The pastor of the Unitarian Society is the Rev. W. H. Kinsly; whose labors with his people are acceptable. His whole soul is given to the work of the ministry—and in return for his devotedness, he has the happiness to know, that his labors are blessed. May he continue on in the good work, and at last receive the reward, reserved in heaven for the faithful laborer.

There are a goodly number connected with the Sabbath School. The superintendent is Mr. Whitney, who, I am informed, is deeply interested in the School. The Sabbath School is doing a good work for the young. There they are permitted to drink in those heavenly truths so peculiarly adapted to their youthful minds. The moral natures which God has given them, are not permitted to lie dormant—but on the contrary, they receive that instruction which tends to bring their moral faculties into vigorous action; and I trust that all connected with the School have caught inspirations from our holy religion, and will 'continue on towards perfection.'—There is connected with the School, a Bible class, made up of young men, under the care of the pastor of the Society. E. J. G.

For the Register.

THE PROTESTANT RULE.

According to this rule, as we have already said in previous articles, and as all genuine Protestants insist, it is not only the privilege, but also the duty of every Christian to study and interpret the Bible for himself. For the results he arrives at, the opinions he derives from it by such faithful study, he is not to be called to give account to men and is responsible to none but his divine Master and his God.

It is a noble, glorious rule. It is worth all and more than it has cost; all the persecutions and tortures endured; all the precious blood shed in its maintenance and defence.

But has it been, and is it at this time thoroughly applied, carried out in practice? It has not been, and is not now, by any of the prevailing sects; and for proof of the assertion we appeal to history and to well known facts and proceedings. The inculcation of the duty of each man forming his own opinions by studying the Bible, and his right, irrespective of others, to all christian privileges and enjoyments, is mere solemn mockery. The baleful influence of sectarianism, the apparently almost irresistible tendency to exclusiveness in our nature, the passion for religious authority, the last infirmity of even devout minds, has lighted on this glorious rule, perverted, enfeebled, corrupted and paralysed its power and operation.

People here, and now, are called to give account of their opinions to men, as frail and exposed to error as themselves; and if they cannot, without being false, hypocritical, recreant to conscience, honor, God, subscribe a creed of human invention, are refused admission to Christ's Church, the commonwealth of his followers, and denounced as unworthy to hear his name, to them most dear.

What then does this right of private judgment amount to? Simply to this;—you may interpret the Bible for yourselves, they tell us, you ought, must, it is your duty. But consider this trifling circumstance, that if, upon doing it, you do not find there certain doctrines, which we hold to be essential, we will have no religious fellowship with you, we will not allow you to be called Christians, nor to sit down to the Lord's table and commemorate his dying love.

We very recently heard an Orthodox preacher of the city, strongly inculcate the duty of private judgment. Suppose some of his ingenuous hearers take him at his word. They go to the Scriptures to form and fix their religious views, study them carefully, prayerfully, in the most earnest and single-minded desire to learn the truth. At last after a thorough investigation, they rise from their labor with confirmed opinions, very different from those contained in the prevalent creed. Will this *minister*, this servant of Jesus, this zealous inculcator of the duty resting on each man to form his own opinions, unquestioned by other men, recognising responsibility alone to God, admit these persons to his Church, who have so faithfully done their duty in this matter and obeyed his instructions? Will he not, when they prefer a request to that effect, question them in regard to their opinions, and when he finds 'of what sort they are,' will he not refuse it, pronounce them errorists, and unworthy of the confidence of true Christians? Must not these honest souls be greatly surprised at such treatment? They anticipated commendation for fidelity to what they were told was a solemn duty, but instead, are informed they have exposed themselves to eternal wrath, and cannot have admission to the company and co-operation of Jesus' friends. And is it not a cruel deception so to teach, and then so to punish men for the results they arrive at in following the teachings?

It may however be replied, if they are denied entrance into this Orthodox Church, there are others they can join; so the circumstance of their rejection by this is not of much importance. Those nearest and dearest to them, their parents, sisters, friends, are members of Orthodox Churches, and it is hard to separate from them, and so grieve them bitterly, and cause them a great deal of pain and anxiety. Besides in many places there are not other Churches, and if those, who embrace opinions not quite Orthodox, cannot unite with *them*, they must remain by themselves, destitute of religious helps, sympathy and communion; not a slight evil and trial to tender, sensitive minds, that pant for the help, sympathy and communion of kindred spirits as the hart panteth after the water brooks.

But it may be said, if they do not agree in *opinions*, religious sympathy and intercourse is impossible between them. It is not so; and heaven forbid it should be so. Identity of convictions and conceptions, is not necessary to sympathy, fervid and profound, nor to association, cordial, confiding, free from the least particle of distrust. If it were necessary, then each being in the universe must remain forever in cheerless isolation. No two perfectly coincide in their views of truth, as no two have precisely the same natural endowments, have received the same moral and intellectual discipline and education, have passed through the same scenes and influences, have formed the same associations, arrived at the same stage of development and therefore are able to take or obtain the same conception of any truth, subject and principle.

It is not possible that any, except two infinite minds, capable of comprehending truth in all its extent, depth and height, can have identical ideas—those of finite minds are all imperfect, all different in clearness, complexion, character, adequacy and justness, according to the capacity, cultivation and progress of each. When they assent to the same doctrines, the agreement is more verbal than real. These dogmas are not the same things in different minds—they have in each a peculiar and distinctive character, and though expressed in the same words, have but a feeble resemblance, and in some particulars, are in direct conflict.

For instance, the doctrine of election, or of original sin, in the mind of Coleridge, is not the least, like the same in an ignorant, unphilosophical mind. His statement of the latter, flatly contradicts the vulgar conception of it. Calvinism, when presented by a liberal, enlightened, benevolent soul, loses most of its sternness, narrowness and repulsiveness, and becomes amiable, generous, almost seductive by its beauty and loveliness. Though apparently they entertain the same opinions, subscribe to one creed, they perceive objects in lights, degrees, modes and connections so different, that they become in fact different objects.

We are persuaded that many Unitarians come much nearer to an agreement in sentiments, with some Orthodox, than the latter do with the greater portion of their own people. Men of nearly the same original capacity, similarity of endowments, equally improved, and arrived at the same stage of developments, entertain nearly the same views—though the language they use may differ greatly—and those of very different original capacity and endowments and degrees of development, entertain very different views, though they employ the same language in stating them. The difference is like that of seeing an object by the light of a rush or the sun, or seeing the sun through mists and clouds, shorn of his beams, beauty, beneficence and splendor, or through a clear atmosphere, crowned with all his glory, enthroned in a mild, serene heaven, pouring abroad through the universe oceans of rejoicing light and genial influences.

But if they do not agree in opinions,—and they do not and never will, for God makes them to differ in all things,—they may and do agree in affections, and here is the proper source of sympathy and cordial religious intercourse. Whether Unitarian or Trinitarian, they greatly love Jesus and God, and joy in the holy spirit. And this love and joy is an exhaustless fountain of sympathy and ought to unite them strongly and tenderly. How wrong, unjust and cruel to themselves to keep apart, because their opinions, on some points, are not coincident. The matters in which they agree and are one, are infinitely more important than those in which they do not.

The peculiar, the distinguishing is ever, in all cases, of little worth compared to the general and the common. The one thing needful, essential, is not perfect correctness of opinion, but love,—fervent, sincere love of man, goodness and God. Does not Jesus pray that his disciples may be one, not in identical ideas, but in love—*that* is all the amity and harmony he seemed to care the least for—and its evidence of his mission being divine, was to convince and convert the world. St. Paul says charity, fervent affection, is the band that binds Christians together perfectly.

Why then will men be so presumptuous and foolish too, as to set up as tests, standards and terms of communion and fellowship, requisitions, which neither Jesus nor his Apostles set up, nor in any way sanction, and which have done infinite mischief to his Church. Shall the servant be greater than his Lord, exert an authority he never claimed, shut up his kingdom, keep out those who desire to enter, and drive from his table those for whom he died and has prepared mansions in heaven? Let them beware how they reject them whom he has received,—a presumptuous sin against God,—his Christ and his children! Away with these human inventions; let the fire consume them, and let the glorious Gospel have free course, and be more and more glorified. Let the time come when the followers of the *Lamb*,—one, not in the adoption of the same creed, but in heart, mind, soul, desire, will, affection, shall sit at the same table, partake together of the emblems of the blood shed equally for them all, with nothing to disturb their sweet communion. J. A. R.

For the Register.

'THE CHRISTIAN DOCTRINES; BY REV. HUBBARD WINSLOW.'

How much more rapidly would the cause of evangelical enlightenment and holiness have been advanced if 'all who profess and call themselves Christians' had in their investigations, sought solely to 'come to the knowledge of the truth?' Such however, has not been the fact.

A very great measure of learning and talent has been devoted to the task of determining what is Christian truth, what are the Christian doctrines! But the investigation has not been entered into with impartiality. The investigators have not come to the work as true *inquirers*, but as established *partizans*. Their object has been to establish for *truth* what they had already concluded to be truth. It has generally been to confirm their educational impressions. The Romanist has written for the purpose of establishing the truth of Popery: the Calvinist, to establish the truth of Calvinism: the Episcopalian, to establish the truth of Episcopacy. Hence they have not written impartially. They could not do so, with the bias and prejudice of education strong upon their minds. And yet it has been practicable for them, to make out, each for himself, a very plausible case. The barrister, in defending a bad cause, may render it apparently just and righteous. He looks only at one side of the case. And when this is the fact almost anything may be dressed seemingly in the garb and ornaments of truth.

It is almost astonishing to contemplate actual cases of enlightened and good men zealously defending the most unreasonable and palpably false positions. Take, for instance, the existing case of the 'Oxford Divines.' That they are learned and talented men is a manifest fact. And that they are upright and good men, few will be disposed to doubt. And yet they have, with vast success, defended the most indefensible doctrines. They have made out, in the view of a great multitude, including perhaps, three fourths of the whole English Episcopal Church, that Christianity is a certain *organism*; not *spirit*, but *form*; that its ordinances are moral drugs; that its ministers and their ministrations are rendered true and effective, not by the condition of their heads and hearts, but by their ecclesiastical commission. It is impossible for any man, enlightened and unprejudiced, to admit these positions. For in spirit, they are Jewish, not Christian. And it had been impossible for these defenders themselves to have ever believed their own doctrines, had they not been educated into the belief of them.

That the power of education is next to omnipotence, no rational person disputes. Hence it has become the settled policy of all Christian denominations, especially the older ones, to depend chiefly on education for the perpetuity of their sect. Romanism is thus perpetuated. And thus also, is Episcopacy and Calvinism; and thus, doubtless, they will long continue to be sustained. And yet, every one perceives, that they cannot all be true.

The reasonable presumption is, that the entire truth is with no one denomination. Why did Jonathan Edwards write so zealously in defence of Calvinism? Why did Ignatius Loyola do so much for the cause of Romanism? And why has Rev. Hubbard Winslow written so plausible a book to explain and confirm the tenets of the current popular Orthodoxy? The answer to each of these cases, is one and the same. They have tenaciously adhered to their educational impressions. The sentiment of conservatism was strong in them. Had Edwards and Winslow been educated under the influences of Romanism, they would doubtless, have been as zealous Papists as they are Calvinists and Orthodox.

Christianity is called the law of Liberty. And why is it such? Because it is freedom's spirit. It does not take for truth what has been 'said by them of old time,' but it would 'prove all things and hold fast that which is good.' In proportion as Christians breathe the atmosphere of this spirit, they will make advances in the knowledge of the truth. But while maintaining a stiff adhesion to educational prejudices, it is only a very small chance that they are in the right. Suppose we should cast lots to determine what variety of the Christian religion we would profess and defend. How small would be the chance of our having the truth; and yet it would be just as great as that we have obtained by our education.

On this subject there are three important inquiries; 1. What does a man owe to his educational faith? 2. What does he owe to the faith of those from whom he differs in religious opinion? 3. What does he owe to the cause of truth? To the first question we say that he owes to the faith of his childhood a dutiful and reverential attachment. He should cordially retain it, until fully convinced of its untenable character. He may hold to it with a generous and filial partiality. But he should not hold himself *pledged* to its belief and support. He ought never to consider himself under a moral obligation to believe in time future the same things that he has believed in time past. This is bigotry. It is making a righteousness of that in which moral good does not consist. No, man, with any propriety, can pledge or bind himself to believe, to-morrow, what he professes to believe, to-day. Real belief must be according to knowledge and evidence. It is not a moral act. And the mind should always be free to indulge, and profess, its own convictions.

The second question; what does a man owe to the faith of those of who differ from himself? We answer that he owes candor and respect. The Christian rule is as applicable to this case as to any other; 'whatsoever ye would that others do to you, do ye, also, the same unto them.' We judge it to be reasonable that others, of a different persuasion, should examine our opinions impartially, candidly, justly. And all this, is reasonable. Our duty, therefore, to others, is the same in principle, as theirs is, toward us. We, and they, should look, with unprejudiced eyes, at both sides of things. Our aim should be, to decide justly: to render to every opinion, its due: to act under the guidance of that wisdom which is pure, peaceable, easy to be entreated, *without partiality*, and without hypocrisy. We never do justice to an opinion while we examine it with the fixed belief that it is impossible it should be true.

The third question; what do we owe to the cause of absolute truth? It is more easy to answer it correctly than it is to honor it duly by our obedience. Our obligations to truth are paramount to all others. What we owe to truth is the same duty that we owe to goodness, to God, to justice, to human welfare, to our own good. Truth may conflict with our prejudices, with popular orthodoxy, with our wishes, with our immediate interest, but never with our highest and final welfare. It never conflicts with our duty to God, to goodness, to the welfare of the human race. We often deceive ourselves by false argumentation on this point. We assume that our opinions are unquestionable truth, though we have never impartially examined them. We assume that they are useful—which is a thing we do not know nor can know until we have ascertained them to be certainly true—and hence infer that they are truth. It is preposterous for us to conclude that our views are true because we assume that they are more salutary in their tendency than any other. We then put the conclusion in the place of the premises, and thus make a false issue. We should search for truth *as truth*. And though its immediate tendency may seem to be evil, it is, nevertheless, the thing to be embraced. Our Savior bore witness to the truth. Yet this truth conflicted with the peace of society. 'Think ye that I am come to send peace on the earth?' I tell you nay, but rather division; a sword. I am come to send fire on the earth.' It is only when truth has wrought its perfect work, that its proper results, and its true character, can be seen and estimated.

We do not accuse Mr. Winslow of having advocated false doctrines in opposition to the convictions of his own mind. He, doubtless, believes what he positively declares to be the truth. But surely he has not examined the points of doctrine, which he teaches, impartially. He has not come to the investigation of them, with the admission in his heart, that the opposite views might be true. He teaches what, in his childhood, he was taught to believe; and what he always has believed. His labor has been to confirm the faith in which he was educated. He knows, however, and he will admit, that the authority of education is not infallible; what has thus been learned may be true, and it may be untrue. We are endowed with reason for the very purpose of learning, and making the distinction between falsehood and truth. Such is reason's office. While reason is attaining its growth, we may trust to the authority of our instructers. But when it has become mature, we should employ it for its proper purpose. Employ it cautiously and soberly, yet freely and fearlessly. Is any man justifiable in continuing to believe, what his unbiassed reason declares to be false? To believe, for instance, that human nature was created with a moral constitution, entirely different from that with which every man has been born into the world? To believe that there was once a moral act committed, which produced a constitutional change in the physico-moral nature of the whole race? A kind of change, too, such as moral acts have never since produced? Can reason justify the doctrine that there was once a time when a single moral action effected a revolution in human nature such as all other moral actions in our world, have not and never will accomplish?

Mr. W. is a man possessed of very fine talents. He will remember, however, that he is as responsible for the use he makes of them, as the 'Oxford Divines' are for the influences which they have put forth. It is infinitely more noble to contend for the truth than it is for the 'old paths' and the venerable ways in which our fathers have walked. We hope that the next book which Mr. W. publishes will be a fair, impartial, both-sided, examination of the Lectures of Rev. A. P. Peabody, on Christian Doctrine, lately published. He will find it a different task from that which he has just accomplished. Dr. Pusey, Mr. Newman and others found little difficulty in writing ninety popular tracts; but for them to furnish a candid and conclusive answer to Isaac Taylor of Ongar, Richard Whateley, Archbishop of Dublin, and others, would cost them no small amount of time, thought and labor. S. F.

THE RESULTS OF WAR.

This is our last topic, and it is the most important one. It is to be looked at in regard to what has been gained, as to the original objects of war; and in regard to the actual condition of nations and individuals who have carried it on. It is the results, the present and future, in all human work, which most deserve notice; and to these are we to look, when we would find the character, and the nature of that which produces them. The surgeon, with his keen knife, his fine saw, his compound pullies worked by many men, cuts, and saws, and draws the sensitive frame, after a manner, and with an amount of acute suffering, which, but for the result, would be no less cruel than is war. The sudden death by the cannon-shot were merciful to the long surgical operation, but that the last has in it the great blessing of restored, and of enduring health, and of wide usefulness. But how is it with war, with its gaping, undressed wounds, its crushed bones, its conflagration, its comprehensive misery, its terrible spirit? What is its gain,—what its result? In regard to that for which it was begun, *nothing*. The basis of the peace treaty is the *status ante bellum*, the condition of things before the war begun.—Conquests are given up. Libraries, pictures, statues, nay, kingdoms, too, which have been stolen by war, are all restored to their original owners, at the return of peace, and as one of its conditions. Never was the truth of this more signally displayed than after the fall of Napoleon. Every thing which had been conquered to France, was duly sent home, the travelling expenses all paid, and all injuries made good. Between twenty and thirty years' fighting produced nothing, did nothing, in regard to the very objects which were mainly looked for from this protracted slaughter. Look at the result of earlier wars. What has become of the conquests of England on the continent; what of those of France? With centuries of fighting, England possesses little more than a barren rock at one of the extremities of a mighty continent,—nothing more, if we except what has come to its crown from a foreign family, in which the succession still rests. There are always at least two parties to a treaty of peace, and you will rarely find either of them insensible to his whole right. The result, for the most part, is the *status ante bellum*.

An example might have been found in later times, nearer home. It may be recollected by some of my hearers, that thirty-two years ago, in June next, this country declared war against Great Britain. The nominal causes were numerous. The real cause was said to be the conflicting influence of France and England upon the party politics and the general interests of the country. The French party hated England. The English party hated France. Such, at least, it was said, was the state of parties here. In such a state of things, how easy was it to find cause for war. The Berlin and Milan Decrees on the part of France,—the counteracting Orders of Council on that of England, both of them thought to be mainly directed against, or deeply affecting our interest,—the British claim to, and practice of, visiting our ships, by the asserted right of search,—the extension of this practice to the case of a public ship, the Chesapeake, and the taking two seamen from her,—the affair of the British Little Belt, and the accompanying and very annoying result to the American frigate President,—these and other provocations, as they were regarded, led to war. There was England struggling almost single-handed against a world in arms, and which was daily led to victory by its then unconquered chieftain; and here were we ready to enter the contest against her, and for cause which a true and mutual love of peace might, and would, have removed, in the deliberations of an hour. But what was the result of that war? Those two frigates, which had so active a part in its precursory events, were sacrificed to its spirit. What is singular in this connection is, that other ships escaped in ways most extraordinary, from capture, nay, were even successful over enemies' vessels, while those which led the van of the war were both captured, one in sight of this harbor, the other somewhere on the coast of the South American continent. What other results in regard to the objects of the war? Not one. The treaty of Ghent left the questions which led to the contest just where they were. Nothing, nothing was gained to us in these regards, either by the blood of the warrior, or by the diplomacy of the commissioners.

I need hardly to speak of the result to the active agents in that or of any other war. The statistics of bloodshed, of wounds, of deaths, and of wasted morals, and of wasted money,—of these, I have no occasion to speak. A generation has passed away since that June declaration, and its memory belongs to history. It was not out of place to allude to it here, to add new illustration to the asserted doctrine and fact, that the results of national conflicts are never the accomplishment of the objects for which the conflicts were begun. This is the rule. Are the exceptions more than sufficient to prove it? [Channing's Address before the American Peace Society.

THE FORTY MARTYRS OF SEBASTE.

Among the Martyrs who suffered in the persecutions that the Roman emperors raised against the early Christians, there were forty who endured martyrdom at the same time, in the city of Sebaste, in Armenia, a country of the East. They all belonged to the Roman army, and were in the strength and vigor of their age. They had received many rewards for their valor, and had been advanced to places of trust. But these earthly honors were not what occupied their minds—they had become Christians, and were leading Christian lives. The general of the army was a heathen devoted to the service of idols; and he thought, that in order to conquer the enemy he must sacrifice these Christians to the honor of his false gods. These faithful soldiers of Christ did not deny their profession; they refused to offer sacrifice to the idols, and were brought publicly before the judgment seat on their refusal.—When they received the emperor's order to obey, they answered boldly, that they were Christians, and that no tortures with which they could be threatened, should force them to forsake their religion. Upon this they were cruelly tortured, and then put in prison, and confined there for a week, being fastened together by chains. It was the end of winter which is very severe in Armenia; and an east wind, which blew at the time, increased the severity of the cold. The judge ordered these holy men to be stripped of their clothing, and exposed to the frost during the coldest part of the night, till the violence of it should cause their death. They went cheerfully to the place of their punishment, which was close to the public baths, that they might see relief at hand, if they were overcome with pain, and ready to deny their faith.

Amongst the various words with which they encouraged each other, they all prayed together to God that he would preserve their number complete. This was fulfilled; but in a different sense from that in which they intended it; and may remind us of the fall of Judas, and the election of St. Matthias.

One of the forty fellow sufferers yielded, and was carried into the baths to be restored to the warmth of the fire; but he did not save his temporal life, for he died as soon as he was brought in there. His place was supplied with a soldier who had charge of the baths, and who had been watching the martyrs; he hastened to join them, crying out that he was a Christian. He was bound with chains, and placed among them.—At last they all expired from the cold; and their dead bodies were heaped together and carried away to be consumed by fire. The youngest of all these martyrs, whose name was Meliton, was still living after all the rest were dead; the executioners brought his mother to him, hoping that she would persuade him to deny his faith, and live. She was a poor woman and a widow; but she brought up her son in the knowledge of true wisdom. She now came to him and found his limbs frozen, his breath short, and his speech gone; he could only look at her, and make signs to endeavor to console her. She exhorted him to persevere unto the end; and then with her own hands laid him on the chariot where the dead bodies of his companions had been placed, and followed him rejoicing in his victory. This is said to have happened in the month of March.

PROCRASTINATION.

"Going! Going! Be in time! Be in time"—

Always bear in mind the above words of the auctioneer; many a glorious chance is going; many a fine day shines o'er us when we too frequently forget to "be in time" and sinks deep into eternity never to be recalled by mortal man.

> "In vain we war with nature's force;
> Time's rapid car pursues its course,
> Nor wisdom, nor ambition's pow'r
> Can stop the quick revolving hour."

To those whose energies are always active and whose minds comprehend in some degree the position which they hold on earth I would merely offer my text as a gentle stimulus to their continued useful industry; but to the inanimate, the sluggard or the idler, I would shout loudly as the auctioneer does—"Going! going! be in time!" and if I succeed in awakening him from his lethargy, in the most humble manner and with the greatest caution to respect what I conceive to be his rights, I would request his attention to the many evils which can be so readily seen around us, caused, as I believe, through the want of punctuality and the proper self-dependance of each individual.

Many a fortune has been lost through procrastination; and Oh! how cutting must be the feelings of the disappointed one, who would frequently exclaim—"If I had only been in time;" "only just a little sooner and all would have been well;" "But no! I lingered still without a care, thinking, as usual that it could not be so late; but now, alas! I have found the truth, that 'Time and tide wait for no man,' and I am ruined."

Let us then bear in mind that good old saying, "Never put off till to-morrow that which ought to be done to-day," and we can go to bed every night with easy minds, satisfied that we have performed our duties, and the better prepared for our next day's labor. By making good use of every moment of our time do we not enjoy more of life? Do we not lengthen our days? And, above all: do we not the more benefit ourselves and fellow creatures!

Inconsistent Solicitude of Parents. We not unfrequently meet with those who manifest an undue anxiety that their children, daughters especially, should appear well as they go out into the world, and yet who are strangely remiss in regard to their moral culture at home. If such duly reflected upon the important bearing of private deportment upon one's respectability and usefulness in society, they would, it would seem, be more sedulous in forming those habits of feeling and action upon which real respectability and usefulness depend. In vain we attempt to conceal the sins or the faults and infirmities of our children within the bosom of our own family. There is no such thing. "Even a child is known by his doings." And it need not be said that one who is disrespectful and undutiful to his parents, unkind and petulant to his brothers and sisters, even if he appear ever so well abroad, will not be beloved and respected as one that is uniformly dutiful and kind in his several home relations. It is true, some, by their more secluded situation in life, are less exposed to scrutiny than others, yet, in time, their real characters are, in a greater or less degree, ascertained; and we never feel prepared to say that we are acquainted with a person until we know something of his private walk. [Mother's Magazine.

Family Love. The *spirit of family* is second soul of humanity. Modern legislators have too often forgotten this. They think only of nations and individuals. They omit the family, that only source of pure and healthy population; the sanctuary of traditions and manners, in which all the social virtues acquire fresh vigor. Legislation, ever since the introduction of Christianity has been barbarous in this respect. It repulses man from the spirit of family, instead of encouraging it in him. It interdicts, to one half of mankind, wife, child, the possession of a home or a field. It owes these blessings to all as soon as they arrive at manhood. It ought to have interdicted them only to culprits. A family is society in miniature; but it is that society in which the laws are natural, because they are sentiments. To interdict a man for the possession of family comforts, should have been the greatest reprobation, the last punishment of the law. It should have been the only pain of death inflicted by a humane and Christian legislation. [Lamartine.

THE AMERICAN PEACE SOCIETY.

The gospel, rightly applied, must every where produce peace as one of its fruits. There ought to be among Christians no war or war-system; and how a religion, proclaiming peace as its motto, enjoining peace as one of its duties, and promising the perpetual reign of peace over the whole earth as the result of is universal prevalence, should ever have allowed such a custom to continue for so many centuries with scarce a rebuke from its disciples or its teachers, no ingenuity can explain without involving them both, more or less, in the guilt of neglecting or misapplying its pacific principle.

We mourn that the church of Christ was so long recreant on this point to her sacred trust; but we rejoice that a portion of her members have at length opened their eyes to the claims of peace as an element of their religion. After the consummation of her war-degeneracy under Constantine in the fourth century, there flashed across the darkness of subsequent ages occasional gleams of the truth on this subject from some far-seeing pioneer of reform like Erasmus, or some simple hearted, persecuted pietists like the Waldenses; but, aside from the noble testimony of the Quakers and a few others on this subject, nothing was done to rebuke the war-spirit of Christendom, or to call in question the consistency of its war-system with the principles of the gospel, until near the downfall of Napoleon, when Christians of different denominations began in both hemispheres to organize societies expressly for the abolition of war. Nearly thirty years have elapsed (1844) since the origin of this movement; and here we may well pause a while *to review its progress, and see how much is already gained, and what prospects are now opening before us.*

It is extremely difficult, however, to ascertain the exact degree of success in a cause like this. It lacks the usual criteria. It kindles no intense excitement; it provokes no bitter or determined opposition; nor does it rear along its pathway any monuments exclusively its own, to mark its progress, or perpetuate its triumphs. It tells not of so many Bibles circulated, or so many heralds of the cross sent forth; of so many churches gathered, or so many missionary stations established; of so many converts, or so many pledges. Such indices of progress, found in other enterprises, are not the proper criteria of success in our cause. Its results, lodged in the hearts of the people, do not obtrude themselves at once upon public notice. Like leaven in bread, or sugar in fluids, it vanishes from our sight in the very act of accomplishing its purpose, and its effects can be ascertained only by subsequent observation and comparison. Complete success would apparently annihilate our cause by merging it in the character of the people; and, if we would learn how much has been accomplished, we must trace through a series of years, the gradual change of their views, feeling and habits on the subject of war. If they hold it in deeper abhorrence than heretofore; if they have clearer perceptions of its guilt or its evils; if they are more disposed to condemn it on grounds either of duty or of interest; if they are less inclined to abet or tolerate appeals to the sword; if they have actually abstained from such appeals longer than they had for centuries before; if there is a growing demand from the people for other means of adjusting difficulties between nations; if the rulers of Christendom are themselves beginning to adopt, as their established policy, pacific expedients for the settlement of national disputes; then have we all the proofs of success which the nature of the case will admit.

And such proofs we have; but it is almost impossible to feel their entire force in the present altered state of the world. To do this, we must go back to the time when the war-system was in the zenith of its glory, and warriors received the admiration of the world; when there were no peace societies, and scarcely an advocate of peace besides the Quakers, Moravians, and a very few others; when no press, and hardly a pulpit in Christendom, denounced this trade of blood as inconsistent with Christianity; when war, as an arbiter of disputes between nations, was considered as equally lawful with codes and courts of law for individuals; when some of the most godly ministers in our country preached in favor of war, both defensive and *offensive*, as zealously as any one now can in vindication of civil government, as an ordinance of divine appointment, and urged their hearers, in the language of the devout and eloqnent Davies, 'to cherish a war-spirit as derived from God, as a sacred, heaven-born fire.' Such was the general tone of feeling before the peace movement began; and if we keep this state of things in mind, we shall be better prepared to trace the progress which our cause has already made.

The work, then, is begun; and we deem it no small gain to have got the main points of this question fairly before the public—whether war is consistent with Christianity, or the true interests of mankind; whether it is, like earthquakes and tornadoes, a necessary evil; whether its alleged necessity may not be superseded by substitutes far better than the sword for all purposes of protection and redress; whether nations could not, if they chose, settle their disputes without war just as well as individuals can theirs without duels. Once questions like these could hardly gain a hearing; but now millions are beginning to examine them with unwonted interest. They are up for inquiry, for debate, for calm and careful investigation, and already are they discussed more or less by high and low, by old and young; in the pulpit, the senate and the forum; in literary societies, in popular lyceums, in nearly all our seminaries of learning; in volumes and pamphlets, in quarterlies and monthlies, in weekly and daily newspapers; by the farmer, the mechanic and the merchant; by the student, the statesman, and even the soldier in his camp. The mind of the age is grasping these momentous questions; nor can they well be put to rest till settled on the principles which must ere-long subvert the whole war-system, and banish this relic of a barbarous paganism from the civilized world.

For this specific purpose, we have already set at work a moral machinery of considerable extent and power. Good men have begun, in every part of Christendom where any enterprises of benevolence and reform can be sustained, to unite their efforts for the abolition of war,—the sole object of this movement. These associations, embracing a large amount of moral power, and either led on or seconded by such men as Count de Sellon and Cassimir Perrier, Bogue, Hall and Chalmers, Worcester and Ladd, Payson and Appleton, Grimke, Ware and Channing, some of the most gifted minds of this or any other age, are putting in operation a system of influences which must gradually revolutionize the war-sentiments of mankind, and eventually undermine the entire war-system. Their measures are various. They employ the living voice, and are sending forth lecturers far and wide. They wield the press, and are issuing, in large numbers, periodicals, pamphlets and tracts, to be scattered more or less through almost every reading community. They have also published not a few volumes on the subject; and some of these, written with great ability and taste, have gone to the libraries of the learned, to halls of legislation, and palaces of kings. We know not the whole number of publications issued by peace societies alone; but they amount to several millions; and all these, scattered somewhat thickly over the best portions of Christendom, and sent occasionally into the four quarters of the globe, must exert, sooner or later, a decisive influence on the war-sentiments of mankind. [Advocate of Peace.

CHRISTIAN REGISTER.

BOSTON, JULY 6, 1844.

ROMISH INTOLERANCE IN THE CITY OF THE POPE.

Under this title we made some remarks a fortnight since, designed to show that where the Roman Catholic faith was in the ascendant, it did not feel bound to afford as good treatment to Protestants, as it claimed where Protestantism is in the ascendant. We believe that a fair discussion of the point thus raised will go to the bottom of the merits of the great controversy now in agitation. Is it not of the very essence of the Roman Catholic faith to encroach upon the civil and social and personal liberties of men? We believe that it is. We say this without any rancor or ill-feeling, without the least intention of joining in the clamor against Romanism, or leaving the fair field of honest discussion of the great principles on which intelligent and Christian men may differ. And we insist that if the Catholic journals condescend to discuss this point, they shall show a proper respect to our views, without any overbearing assumptions, any evasive subterfuges, any haughty self-conceit founded on the supposed impossibility of their being in the wrong, and the supposed necessity that a Protestant must of course be a fool. After an attentive perusal of many Catholic papers and magazines we feel impelled to say that all the coarse invective, and improper spirit, and misstatement of facts, which are to be found in various Protestant papers, has been fully set off by the supercilious and contemptuous and unfair dealing of Roman Catholic writers. The files of our paper since its commencement will we think bear witness that we have never insulted the feelings or misstated the opinions, or done a wrong to the local interests of Roman Catholics. When the outrage was perpetrated upon the Convent, and on other occasions, our remarks were of such a nature that more than one of their papers quoted them with approbation and thanks. We hope therefore, that the motive of what we now say will be understood, and that our respectful and candid observations will be fairly weighed.

The result of all our readings in Ecclesiastical History satisfies us that it is of the very essence of Roman Catholicism to encroach upon the civil, social and personal liberties of men. We believe that that Church has always been too ready to do this by force and penalties, and that even in this country, it effects the same end, by alarming, overawing, or fascinating its disciples. It appeals to the sentiment of dread of an hereafter, it assumes the office of a spiritual lawgiver, it plants one foot in the other world, and about matters where all is uncertain, and positive evidence is impossible, it pronounces judgment with an assurance which causes the hair of the timid to stand in horror. We believe too, that the majority of the Roman Catholics are ready to assert that they hold it as a conscientious conviction that the Church ought thus to interfere with all the relations of men, that it ought to have power for which it cannot claim one whit of justification from the pages of the New Testament, that it should be able to forbid marriage in certain cases, to interfere with the food which we eat, with all the authority of the old Jewish law, and to appoint any number of holy days in which warehouses and banks must be closed and all labor be suspended. We say again that it is of the very essence of the Roman Catholic Church, thus to interfere in matters, about which, as we conceive, every Christian is as free, and ought to be as free as the very air which we breathe. We believe that the Roman Church does this, that it intends to do this, that it justifies doing this, and that it cannot help doing this on its own admitted principles. And this is the ground of our controversy with that Church. Its Popes, penances, pictures and pilgrimages, its confessions, its councils and its convents are all lesser matters, subsidiary to, and included in, its assumed right to interfere in matters where we believe that no one man and no body of men has power over another. There is the New Testament. We say that the office of the Christian minister is to expound it—to appeal to human hearts, to win them to love and obey it. There is the Church, the communion of the faithful. We say its office is to unite human hearts in fellowship with Jesus, and to be a great charitable society. There the office of minister and Church, as we believe ceases. If any priest or communion imposes more than this, we stand ready to resist the encroachment, and if there be no other way of relief from it, we should glory in dying as a martyr to the dear and holy conviction of entire freedom in matters of faith. We are persuaded that wherever Roman Catholicism rules and prevails, there its unlawful power, power which neither Christ nor God has delegated, makes itself felt, in annoying restraints, in burdensome restrictions, in regulations which do not reach the sin of man's heart, or prevent social wrongs or the outrages of vile iniquity, but which do present themselves everywhere to fetter, to fret, to deceive, and to impair spiritual and social and civil freedom. This is the ground of our controversy with the Roman Catholic Church. Nor will it satisfy us in the least if one of their newspapers denies that such is of the very essence of that Church. We demand that now in this age of the world, when everything is ripe for it, and controversy demands it, and peace would be ensured by it, we demand that the Church by a General Council, publicly, solemnly and unequivocally renounce the assumptions which it has been known of old time to claim. We demand this as the only disclaimer, the least concession, with which Protestants in justice to themselves have a right to be satisfied. We say that the moment any Ecclesiastical body undertakes to pass laws and to make rules which interfere with the entire spiritual freedom of every human soul, that moment it trespasses upon ground from which it must be warned off. And it is all one to us whether that power is exercised with the help of an Inquisition, by turning melted lead down the throats of heretics, by wrenching their sinews with a rack, and burning their bodies, or by entering a family and frightening a poor, weak, nervous girl into a convent, or telling a man what he shall purchase at market for his dinner, or requiring the observance of a holy day, or demanding that the Bible be read only through the medium of a perverted text, with notes and comments designed to insinuate instructions and doctrines which are not found in the Text. These are the alternatives of Romanism—the former it had recourse to once, over its whole domains; the latter it steadily and constantly employs for methods of action wherever it has a foothold. We again repeat that we make these remarks in candor, without passion, scorn, or an intention to wound feelings. It is a matter of fair and manly controversy. The history of the Church is our favorite study, hours and years have we spent upon it, and we feel justified in saying that it is of the very essence of Roman Catholicism to encroach in all things.

It was with these thoughts in our mind, that a fortnight ago, we stated some facts, about which we had the best, namely personal knowledge, and asked a question of two able papers belonging to the Roman Catholics in this country. Thinking that the position of the disciples of that Church here, the fair and honest claims which they were making, and which we have frequently urged for them, and the assertion of the sacred rights of conscience which their circumstances required, *would give them a fair opportunity to estimate their duties in a vice versa state of things*, we asked if they were willing in all cases, to do as they would be done by. We might have stated many facts, and asked many questions. Considering that the Roman Catholics have books in circulation among us which defame Luther and the Reformers, we might have asked why all the books which turn the tables upon the Roman Church are forbidden in Italy. For instance, one of the books which a literary Protestant resident in Rome would most desire to have would be Gibbon's History of the Decline and Fall of the Roman Empire. *But it is forbidden, strictly; it cannot be carried there, nor kept there, nor sold, nor purchased there.* Why not? What has become of liberty of conscience? Does a change of latitude kill it? If it is only as sacred as the right to enough food to support life, can it be denied in Christian Italy, any more than food could be rightly denied? We might likewise have asked if a Protestant in Italy would be allowed to enter a family to try and convert a son or a daughter, if he might freely circulate Tracts, or if Protestants could form a procession and march through the streets as the Irish do here on St. Patrick's day with their banners and insignia? Many such questions we might have asked, and may yet ask.

We stated that the trunks of persons entering Italy were searched, and that an English Bible, even if it were the last and dearest legacy of affection, was taken away, was proscribed, and must be surrendered to Roman Catholic authority. We stated likewise that Protestants residing, or visiting in Rome, were not allowed—a few years since—to worship in the city. We asked the Editors of the Catholic Herald (Philadelphia) and the Boston Pilot, to explain how these proceedings were consistent with their own claims for the disciples of their Church, which if just claims, do not depend upon latitude or civil laws, but upon the liberty wherewith Christ has made us free. We hoped that the Editors of those papers would fairly, candidly and earnestly disavow the outrage which their Church thus perpetrates, that they would frankly confess that in vindicating their own rights here, they had learned the necessity of rebuking their own Church for its tyranny where it has power, and we hoped too that without any appearance of that which, whether rightly or wrongly, is called *Jesuitism*, they would not have recourse to the subterfuge of charging the tyranny of the Church upon the policy of the *State*, where Church and State are known to be identical. Had our hopes been fulfilled, we should not, as we have already said, have been satisfied by any disclaimer of these Editors, that the Roman Church did not embrace a theory which compels it to encroach upon all our liberties—for a disclaimer of this kind must come with the full authority which has heretofore justified a wrong. But had the Editors spoken freely for truth and right, their word would have been something to us. The Editors of both papers have replied, and we ask our readers attentively to weigh the answers. We give first the

REPLY OF THE EDITOR OF THE CATHOLIC HERALD.

CATHOLICS AND THE ROMAN GOVERNMENT.—The *Christian Register*, a Unitarian paper, published at Boston, asks how it is that Protestant travellers are not permitted to introduce a Protestant Bible into the Roman States. Of the fact we know nothing, but suppose that any Protestant is permitted to take with him any books which are *bona fide* for his own use. If at the custom house, or city gates any difficulty occur, we believe that on application to the authorities leave can be easily obtained. The reason of preventing the introduction of Protestant Bibles intended for circulation is obviously because the Government feels that it is unwarrantable in travellers to attempt to disturb the settled convictions of the community at large, and public order and peace, which are intimately connected with those convictions. The civil government of the Roman States is based on the Catholic religion, but affords protection to the resident Jews and to all foreigners, whom it requires, nevertheless, to respect established order and obey the laws. None of them are molested for their sentiments, but they are forbidden to disturb the harmony of society.

Our relation to the Government of the United States is widely different from that of travellers. There may be nearly a million of native Catholics in the States, as the whole Catholic population is estimated at a million and a half; and the vast majority of those who are not natives, are naturalized citizens, contributing to the support of the national institutions, and ready to defend them. The Constitution and laws give Catholics equal rights, and consequently we are entitled to demand that our consciences shall not be forced.

This may shew the reason of the conduct of the Roman Government in allowing a religious meeting of foreign travellers outside the walls of Rome, and denying the privilege of public worship in the city: which, however, we believe has since been granted. Travellers cannot expect of a Government the same privileges as the citizens themselves. They are entitled to protection, which they receive, but for the gratification of their devotional feelings, they can scarcely expect the erection of a temple devoted to their use; especially if their ministers be known to indulge freely in invectives against the government, and to seek to produce dissatisfaction among the people. The Jews have their synagogue within the walls of Rome, because they are citizens. Protestant travellers are there mostly for a few weeks, and have their domicil elsewhere. If this difference between travellers and citizens will not satisfy the *Register*, we still claim the benefit of the Constitution and laws under which we live.

As to what regards the oath of fealty we probably shall speak next week. At present we shall only say that the bishop's oath implies only canonical obedience, and that Bishop Hughes, as well as every other naturalized citizen, has abjured sincerely and unequivocally all allegiance to every foreign prince or potentate.

We return our sincere thanks to the Editor of the Catholic Herald for his kind and respectful reply, made evidently without temper, and in a good spirit. If we can go the bottom of this subject and understand one another without any hard feeling, we shall doubtless reap a mutual benefit. The remarks which we have need to make on his reply to our questions, may be principally deferred till we have given the extract from the Boston Pilot. Of the fact which we asserted, viz., the denial of his own Bible to a Protestant traveller, the Editor says he knows nothing. We can assure him that it is literally and harshly true. If it is unwarrantable and unallowable for Protestants to disturb the peace of Italy, and the convictions of the people, why is it not equally unwarrantable for Roman Catholics to disturb the peace of New England? Why should there be penalties there, when there is freedom here? The justification insinuated is, that the civil government of the Roman States is based on the Catholic religion, while the constitution and the laws of these States assure our religious freedom. This is the very point where lies our trouble. What business have the Roman States to mix up politics and religion? It is by the free suffrage of all the people? *Does not the Roman Catholic religion require that union, and enforce it, where it has the power?* Is it not of the very essence of that religion to do this? We believe it is, and therefore we will resist it even unto death. So it seems we have to thank our Constitution, and not the ancient Church of Rome for our Bibles and our freedom. Can we then cease to fear that, if the Church of Rome should multiply its disciples here, that Constitution would be changed or insulted? The learned, and as we should judge from his weekly columns, the amiable and devout and excellent Editor of the Catholic Herald has made the very allowance which frightens us more than all the Bulls of all the Popes.

As to the distinction drawn by the Editor between residents and travellers, it will not hold for the purpose for which it is alleged. There are Protestant *residents*, as well as *travellers* at Rome, just as there are Roman Catholic *residents* in our own New England villages, and along the lines of our railroads and canals, where there are temporary laborers. Why should not these Protestant residents at Rome 'have a Temple for their use,' if they are able to erect one? Does not an admitted principle of the Roman religion stand in the way of this liberality, which the disciples of that Church claim elsewhere?

As to the liberty allowed the Jews at Rome, we think the less that is said about this the better. There is a quarter allotted to them at Rome in the most dilapidated and filthy region of the city, a very hot bed for the domestication of the asiatic cholera. Here they are overwatched by armed sentinels by day, and are locked in by gates and walls at night. They are barely tolerated, and just protected by scorn from open outrage. Once in a year their Rabbi takes an especial oath of allegiance in the name of all of them. The intercourse which Christians have with them is chiefly confined to efforts to induce one or more of them to grace the annual festival at the Baptistery of St. John Lateran, by formally adopting the Christian faith in Baptism.

THE REPLY OF THE BOSTON PILOT.

We now subjoin the reply of the Editor of the Boston Pilot to our questions. We cannot commend the spirit of his remarks, and must wonder that he seems so out of temper when we did not use any but the most respectful and courteous language. Will he not allow us fairly and frankly to state what we know, and ask information? We do not wish to quarrel—the 'pugnacity' is on his part, as our readers will see.

Quoting from the Register, the Pilot says,

'Roman Catholics who reside *in this* and in *other Protestant countries*, should be thankful that the same measure which they meet to others is not measured to them again, and that the treatment which in their own head quarters they bestow upon Protestants is nowhere returned to them.'

If we desired to evade the subject we might hang a very pretty rebuke on this sentence, so utterly oblivious of Mt. Benedict and Philadelphia. But we are anxious to meet the questions directed to our attention in another sentence, where the writer asks—'Will the *Boston Pilot* or *Catholic Herald* answer?' We will answer—although we are fully aware that, if not too busy with other opponents, our respected friend in Philadelphia could meet this demand for explanation much more fully than ourselves. As to the first question, why the 'Protestant Bible' is taken from travellers through the Papal dominions by the custom house officers, we confess we are not informed—but a friend by our side who has travelled to Rome on two occasions, assures us that it is not a state regulation, but a casual imposition of the custom house officers. He was in Rome in 1837, and travelled in company with some English gentlemen whose books were merely counted but no further examination or impediment was offered. The writer next goes on to say that Protestants used to worship in a room without the walls of the city, but we can inform him that they have now a regular church of their own immediately adjacent to the Vatican, and in the near neighborhood of the Pope's toe, who *does not* raise his foot to dash it to the earth. He says that when at Rome he worshipped in the room alluded to, which was guarded 'by men armed with loaded muskets.' Whose men were they? Were they not some of the Pope's troops, or persons armed with his approbation, to keep off the Roman mob, not to encourage a them *a la* Kensington? Certainly they were. Well, then, does this look like intolerance on the part of the Clergy? far otherwise. The Italians, we know, especially those at Rome, dislike the bigotry and insolence which Protestant strangers, particularly from America and England, pride themselves on displaying in the Eternal City. Things which they particularly respect, whether rightfully or not, are spoken of with the most disgusting lewdness of expression. The German University Gazette has the following from Rome, April 15:—

'An English lady, who was present a few days ago at divine service in the Church of St. Rene, blew out the wax tapers placed over the tomb of that saint, and even carried her impropriety so far as to insult the bronze statue of him, which dates from the 15th century, by making her dog lick the foot. She was surprised while acting thus irreverently, and immediately placed under arrest; but as soon as the Pope heard of it, he ordered that she might be set at liberty. To escape from public indignation, she was, however, obliged to quit the city. In consequence of this affair, an order has been issued for no English to be admitted into the Church of St. Rene without a special permission.'

Mrs. Trollope, who seldom abuses England, says in her work on Italy that 'the conduct of English travellers at Rome is a disgrace to any country,' and she relates an incident of some young noblemen just escaped from college, drawing corks from champaigne bottles and drinking during the time of mass in St. Peter's. These facts will easily account for the prejudice against Protestants which exists in Rome. But in this prejudice, the present Pontiff does not share. There was never a more saintly man in the Chair of St. Peter, and of all his virtues, his liberality is the most conspicuous. It was but the other day that the Protestant Bishop of Tuam, Ireland,—Dr. Plunkett, had an interview with him in his palace, dressed in the clerical habits of the Church of England! Does the *Register* think that this Bishop's Bible was taken from him by the Pope's command, and that still he could take his hand in friendship and accept his blessing? It is not six months since Mehemet Ali sent the Pope two tablets, on which, if we remember aright, the Koran was engraved, and yet it was not rejected, but several presents were sent to the Pacha of Egypt in return. By the very account which the *Register* copies from the *London Patriot*, it appears that some portions of the Protestant Liturgy 'was read at the meeting of the Foreign Missionary Society.' If Protestant Bibles are forbid, why not Books of Common Prayer? We hope that these facts may enlighten our Unitarian neighbor, whose accustomed liberality seems to have forsaken him on this occasion; if it does not he ought to be silent, or show proofs for his pugnacity.

The editor of the Pilot sneers at us for calling this "a Protestant country," and we perceive that some of the Roman Catholic and Calvinist papers are discussing the propriety of this designation. We sincerely hope that a denial of the name is not a preliminary step to denying the thing. This is a *Protestant* country, in the most exalted and the most glorious sense of that epithet, and each of these States is a Protestant State, i. e. they protest against the compulsory, or legal support of any particular religious opinions—Atheistic, Deistic, Jewish, Mahommedan, Mormon, Come-outeristic, Roman, or Christian; they protest against every thing except Protestantism. Our Constitution contains this provision, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is Protestantism, and the only proper shape under which it can be made matter of legislation; it is Protestantism in its noblest sense, and it makes our country a Protestant country. This is a provision which was never yet found in the constitution of a Roman Catholic country, and we are verily persuaded that it would not be found in the constitution of this country, one year after the disciples of the Roman Church could throw a majority of votes. The very piece which we have quoted from the Catholic Herald, shows that the editor has a refuge under our Constitution which a Protestant would not have in Italy. Is it not true then that Catholics have better treatment here than they return to us in Italy? Were a Protestant to rise up in Rome and preach against her Church in the same strain in which Dr. —— of Georgetown, D. C., for instance, preached against Protestantism, he would be put into prison before night. Dr. —— does not meet that treatment here, because this is a Protestant country.

The editor of the Pilot next drops a hint about the destruction of the Convent in Charlestown. The nefarious and infamous outrage there perpetrated, has ever been spoken of with one tone in these columns, and whenever the Bill, asking redress, has come before our Legislature, we have solicited, and appealed, and labored that its tardy and scant justice should be won. But we have always been satisfied that *religious Protestant bigotry* was not the chief incentive, or the moving impulse to that infamous act. Protestantism would rather have shown its spirit when the Convent was built, and years before it was demolished. Protestants saw its walls arise in peace, they did not object to the new baptism of the old "Ploughed Hill," a name dear and cherished for Revolutionary reminiscences, into the foreign epithet of "Mt. Benedict," which, though it means a blessing, would be regarded by the ignorant as a *curse*. Protestants supported that convent, they committed their children to its care, they honored and esteemed its instructors and managers, there was no jealousy about it; for all that appeared, as far as Protestantism was concerned, it stood as secure as do now the walls of the New Custom House. Some of its own inmates broke forth from its walls, and complained of foul treatment within—rumor, exasperation, and the shameful neglect of town authorities to do their duty followed, and an infamous and ever to be deplored result ensued, yet we consider Protestantism no more to be blamed for that awful outrage than Transcendentalism, so called.

But we must, and we do here solemnly and most earnestly protest against the introduction of the Philadelphia riots in the way which appears in the above extract. We protest loudly and with all the sacred authority of justice against the commencement of a wrong, which will be stereotyped into a million fold repetition; we protest against *this first public assertion in the city of Boston*, that the horrid riot in Philadelphia is chargeable to Protestant bigotry. We protest against the positive statement, which once made is likely to gain a fixed place in memory and in history. Politics, ignorance, and brutal passion appear to have been on both sides, the causes of that brutal strife. The Grand Jury of Philadelphia, acting in their official capacity, under the solemnity of an oath, have laid the blame of the first steps toward the calamitous issues on catholics and foreigners.—The Catholics of Philadelphia, called together as such, have published a most admirable document in reply, which reflects infinite credit upon them, written as it is in the chastened and quiet spirit, the mild and beautiful tones of Christian love. We know not which party in those outrages did the first wrong, nor how far back we are to look for its primary cause. But it is allowed, we believe, by all witnesses, that "the first deadly blow was given by a Catholic foreigner," and that the houses of that party were found to be provided with newly cut loopholes, and with new rifles. We feel impelled thus in the beginning, to record our protest against the insinuation of the Pilot, lest it should be henceforth quoted as an admitted fact. Our Roman Catholic brethren, in the spirit of worldly wisdom, if not of a higher wisdom, must be willing to allow something to the feelings of New Englanders. It seems that an English *lady* blew out some wax tapers lately, over a Saint's Tomb, and allowed her dog to lick the toe of his statue. This was in bad taste certainly, and she ought to have been made to light up the candles again, and to have wiped the insulted toe with her gloves. Yet, his is but a trifle compared with what some New Englanders must bear from Roman Catholics. Our domestics are taught to shun our family prayers, and to sneer at our pretended churches. Poor Irishmen come over here in crowds, and turn their children by hundreds upon us for education, while we have to purchase their school books for them in many cases. These foreigners, after a temporary sojourn, are instructed to go to the polls and vote away our money. Now intelligent Roman Catholics must not wonder if these things cause some feeling among the descendants of those who left their homes to get rid of every thing in the shape of Romanism, and made these rocky regions habitable, and whose whole natures are so out of sympathy with the complex and exacting system of the Roman Church.

After these preliminary matters, on which we have chosen to lay the chief stress, the editor of the Pilot answers our question about the depriving Protestants of their Bibles in Italy. He has not, like his brother of the Catholic Herald, the candor to admit the fact, which we know to be a fact, and of which all the denials which he can offer, will not, of course, make us to doubt. We must flatly deny the assertion of his friend, and we must say that the taking away of the English Bible in Italy, is a state regulation—it is enforced in Tuscany, in Austrian—Lombardy, and in the States of the Church, and we have seen it enforced as a State regulation. A traveller is indeed told that he may have his Bible on his return, and perhaps he might, but as he is not likely to return the same way, and has fees enough extorted from him without being compelled to pay for what is his own, his Bible might as well be destroyed.

But suppose we take the explanation of the Pilot, and say that this hunting out of English Bibles 'is a casual imposition of the custom house officers.' How dare they practice the imposition? From whom do they derive authority? Who instigates them to so mean and outrageous an insult to religious convictions? We are inclined to believe that if our custom house officers were to instigate such measures against Roman Catholic Bibles, the Editor of the Pilot would have a word to say about it.

We are happy to learn from the Pilot that Protestant worship is now allowed in the city of Rome, it must have been very recently; and it is at best an act of tardy justice, though we are grateful for it.

Foreigners are sometimes disrepectful at Rome, i. e. they cannot help laughing; and is it strange? Let us hear a few of the stories which the Catholic priests tell us there, and see if it be not difficult to keep one's countenance. In one Church you are shown a pocket handkerchief with the painting of a human face on it. This belonged to St. Veroncia, who ran up behind Jesus as he was bearing his cross, and wiped the perspiration from his brows, for which service he was graciously pleased to leave his portrait on the cloth, to be adored forever. In another place we see very near together the following curiosities; the pillar of the Temple at Jerusalem on which the cock stood that crowed at Peter; the original table at which Jesus partook of the Last Supper; the well stone of the woman of Samaria; and a marble altar table, perforated with a blood marked hole through it, by the sacramental wafer which dropt out of the hands of a priest who doubted of Transubstantiation. These are but single wonders among the many thousands, the possession of which has caused the erection of Churches at Rome for their preservation, and which are annually adored by thousands, and are the sources of an immense revenue. Are these likewise, "casual impositions of the custom house officers?" The Catholic reveres them, the Protestant laughs at them. Whoever wishes may balance the excess of wisdom between them.

That lady who blew out the candles, and who comes under the censure of Mrs. Trollope had probably suffered in her early education, or perhaps she had weak eyes. Likely enough it was Mrs. Trollope herself, who is equal to anything of the sort. Still it is not strange that Protestants should laugh though it indicates ill manners. Luther tells us that when he was a believer and on his visit to Rome, the priests did the same while performing their services.

Dr. Plunkett it seems must have had his Bible, for *a fortiori*, he was allowed to see the Pope in his clerical habiliments!! Our excellent friend, the Rev. Dr. Lowell of this city, was turned out of the Pope's Chapel on an Advent Sunday, because he had on a frock coat. The Dr. probably was not aware that St. Peter never preached to any persons who had not on dress coats.

And now we believe we have attended at length, and in excellent temper to all subsidiary matters introduced by the Editor of the Pilot in his purposed answer to our questions. We ask him yet once more with equal plainness and courtesy,—are Roman Catholics willing in all cases and everywhere, to allow to Protestants the same liberty which they wish themselves? Is it not a recognized principle of the Roman Church that man may impose upon man, extra-Scriptural obligations and requisitions?

CORRESPONDENCE.

Walpole, N. H. June 29th, 1844.

MR. EDITOR:—On Tuesday, the 25th inst., the Cheshire County Unitarian Association convened in this village. We register the day as one of the most important days of the season to us. Such conventions, coming as they do into the midst of the business and money making of men, taking a day away from mammon and devoting it voluntarily and joyfully to higher interests, do as much, if not more, for the great cause, than those seasons set apart and accorded to religious observances.

The occasion was well attended. The day was fine. In the afternoon, the Sabbath School association met the children of this and other schools with their teachers, in the church. This gave an opportunity to try an experiment—to test a new idea. Flowers adorned the church in profusion. The library, the font, the pulpit, the communion table, each had its appropriate wreaths. The effect was charming. We believe the convention and the public were taken by surprise. They did not expect so striking a result so soon, from a little Floral Society, consisting of children.

We were disappointed in not having an address from Mr. Geo. G. Channing, who was detained by other engagements; but we got along very well as it was. An interesting report by Rev. Mr. Cutler, the Secretary of the Sabbath School Association, the presence and countenance of the venerable Drs. Abbot and Crosby, speeches from Rev. Messrs. Brown, Livermore, Willis, from Mr. Clark of Dublin, and others, all filled up the time most profitably and pleasantly.

Holy thoughts, devout prayers, noble sentiments, love and interest for the young, and fragrance and beauty from the works of God, all gathered into one place, and that place a consecrated temple, made a united offering to Heaven. Music from the youthful choir, sustained and relieved the speakers by frequent songs, which called forth a word of approbation and encouragement from the President, Rev. Mr. Leonard of Dublin.

Allow me room just to say, that such meetings, in my opinion, are the only way to establish and give to the Sunday School the interest it deserves. And one thought more—if we expect to excite the attention, to direct the hearts of the young to the great truths of Religion, we must show them as teachers, that the natural fruits of Religion are joy, peace, hope, love.—Let beauty, grace; and true taste draw the young to the subject; for these are to them what harmony, truth, and fitness are to older heads.

Very truly your's,

A SABBATH SCHOOL TEACHER.

For the Register.

UNITARIANISM IN CONNECTICUT.

A Unitarian Church and Society have been formed in Southington, Ct.; they have erected a neat, small house, for the worship of the *One only true God*,—and they propose to have the house solemnly dedicated to that purpose, by a large ecclesiastical council, on Wednesday, the 17 of July instant, at 10 o'clock A. M. It will be gratifying to the Society, if their friends, especially the clergymen of the neighboring states, will on that day, 'come over to Macedonia and help them'—comfort them—strengthen them in their struggles to support 'the truth as it is in Jesus'—and sympathise with them, in their abused, persecuted condition. B. P.

NEW PUBLICATIONS.

Brownson's Quarterly Review No. III. July, 1844. Boston: Benjamin H. Greene.

The reading of Mr. Brownson's successive publications is very much like the perusal of a Book of all Religions; indeed he would have been fully equal to the composition of Mr. Rupp's recently published volume, in which forty six professors and ministers describe, relate, expound and prove their various religious systems. We believe that Shakerism is the only system to which Mr. Brownson has not temporarily belonged; he has been every thing else which is included between the extremes of Pantheism and Mormonism. He has now, in word, thrown himself into the arms of a sect, viz: the old Roman, which we believe, is too shrewd to receive him, simply because he knows too much for it. But one other flight or lapse is left him, and whether of the two it shall be, hangs in dread uncertainty, for he will find himself fixed at last either in an angelic or a diabolic state. We have followed his career with profound interest, with amazement, and we may say with admiration. 'His driving' is like the driving of Jehu, the son of Nimshi. His first appearance before a Boston audience was in the interesting attitude of a recent convert from a strange compound of Fanny Wrightism, Infidelity and Universalism. Since that time some ten years have passed, years to him of intense and devoted labor, of noble perseverance, and of an aim becoming more and more lofty. He has startled this community time and again, has frightened each political and religious party, and has never remained long enough with either to be counted. Yet the regard and esteem of the community towards him has been constantly increasing, and by means, some of which would have been ruinous to him, had they been dissociated from others that he enjoyed and improved, he has nobly and fairly won his way to a place among the distinguished and powerful writers in the land. His native talents are of the highest order, his application, his seeking out and his improvement of opportunities, have ensured for him a deserved eminence. His deficiencies are to be ascribed to the want of early culture, methodical, elementary and systematic education. His successive speculations have ceased to produce their full effect on the community, because with wonderful candor, and a disregard of tongues, he has published contradictory views and doctrines, has sent out one of his books to eat up its predecessor, and has been occupied for ten long years in fighting himself, as no other person could fight him.

The consequence is that he has been claimed by so many parties, or has attached himself by words and arguments to so many, that no one party feels his defection to be a loss, and no other party regards him as an acquisition.

Of the seven articles in the present number of Mr. Brownson's Review, four, written with all the distinguished ability and eloquence and energy of their author, turn more or less upon the failure of Protestantism, its dangers, its false theory, its untenable position, and point us to the Roman Church as a refuge, a place of repose, as a heaven-appointed haven for souls. Now we are verily persuaded that we believe all that Mr. Brownson believes on these matters. In one sense we could say all that he says, and we believe that he says all that he does say in that very sense. We are persuaded that he is a true Romanist as far as holding and exercising the right of reserve, of putting a secret construction on his own language can make him one. That he in his heart admits the Divine authority of that immense and undefined system which Rome has built up as if on a Christian foundation, its unsustained and unallowable superstructure of extra-Scriptural doctrines, usages and discipline, we should not feel satisfied of, even if Mr. Brownson should submit to martyrdom in attestation of it. We think we know too well the keen, searching characteristics of his great mind, the philosophical incredulity of his intellectual constitution, to suppose for a moment that he will believe without evidence, in the face of facts and against nature. He will play pleasantly at one moment, and then pounce with the paw of a lion, upon some young theory of his own brain. The only way of holding him to any theory, is by supposing that he holds it, and contending with him about it. We hope soon to quote and criticise some of his sentences. This number contains likewise a scorching critique of Hildreth's 'Theory of Morals.'

The Christian Examiner and Religious Miscellany, No. 124, 4th Series, No. 4. July, 1844. Boston: Wm. Crosby & Co.

The Contents of this number are as follows:

The English Reformation, by Rev. C. W. Upham.

The Miracles of the Gospels, by Rev. H. W. Bellows.

A Poetical Translation from the German, by Rev. W. H. Furness.

A Review of the Life and Labors of Daniel Wheeler, a Minister of the Friends, by Dr. Lamson.

'Belshazzar's Feast', by Rev. W. P. Lunt.

'Fourierism', by Rev. J. F. Clarke.

Two Poetical Pieces, by Rev. Dr. Frothingham.

Some excellent remarks on the province and necessity of Doctrinal Preaching, by Rev. E. B. Hall.

A Memorial of the late Rev. J. P. B. Storer, by Rev. S. K. Lothrop.

An account of recently published Service Books for Churches and Sunday Schools, by Dr. Lamson.

An article on the Present Position of Unitarianism, by Dr. Gannett.

The usual Notices of Recent Publications and Articles of Intelligence, with a Letter from Dr. Carpenter of Bristol, England, (referring to a former article in the Examiner which implied a distinction between the white and black races of men) complete the full and various matter contained in this number.

Our readers will perceive from this table of contents that the Editors of the Examiner make every effort in their power, with what success a perusal will show, to make this periodical equally attractive and instructive. If our word in its favor could in the nature of things be received as spoken entirely from a conviction of the great merits of the work, without any of the partiality favoritism, we should add many epithets and encomiums to the list of its contents.

The article which will attract most attention is that by Rev. Dr. Gannett on the Present Position of Unitarianism. It is a continuation of a discussion of statement commenced in a former number, and is devoted to a consideration of the external or relative position of our cause in its various interests. Our numbers, strength, social influence, measures and prospects, are compared with reference to those of other denominations. Without the slightest reserve, with the frankest candor, and the most ingenuous freedom, Dr. Gannett, plainly exposes some statements which the cautious and the timid, as well as those skilled in sectarian tactics might desire to conceal. Simply because of the candor of the article, it will be turned to abuse. Well do we know that garbled sentences of that article will go through the length and breadth of our land in Calvinistic papers. So let it be, we are used to receiving such treatment from our brother Christians.

We take this opportunity to ask of the Orthodox papers who thought to impose upon their readers the story of Dr. Channing's renunciation of Unitarianism, that they will copy the following statement by his colleague.

'We may not let this opportunity pass of contradicting what we are tempted to call a profligate falsehood. It has been said in private and in public, through the press and from the pulpit, that Dr. Channing renounced his Unitarian views before his death. It has evidently been thought that the influence of all which his writings contain in vindication of such opinions would be very much abated if this story were believed. It is as groundless as it is untrue. The only foundation that, we can learn, has ever been alleged in its support is a passage in a letter to a correspondent in England; written not just before his death, but some time previously, when, if any such change had taken place in his belief, he could not, as an honest man, have suffered the circulation of his works to continue without a public declaration that he no longer considered them faithful expositions of truth. In that letter he remarks, in effect, that he is every day less a Unitarian; but, in such a connexion as to show most clearly that he intends only to express his growing dislike to sectarian organization, which, though always strong, it is well known, increased upon him in later years. That an expression whose meaning was so obvious, should have been perverted to the use which has been made of it, both in this country and in England, is one of the mournful examples of the dishonesty to which men are tempted by religious bigotry. Dr. Channing died, as he had lived, a Unitarian. We speak advisedly and solemnly on this point. We had opportunities of knowing whether any change came over his opinions after the publication of his collected writings which he authorized, and we pronounce the statement that he relinquished his Unitarian persuasions to be utterly false. Let it never be repeated by any one who cares for truth or justice, for his own honor, or for the memory of the dead.'

The North American Review. No. 124. July, 1844. Boston: Otis Broaders & Co.

A more agreeable number of a Review, one better adapted for perusal in warm weather never came into our hands than this. Its articles seem made to order, as in fact they always should be, with this sole proviso, that the specific orders be given to competent persons, as in this instance we are satisfied that they were. The first article, which, with brilliancy, power and justice, and enough of the spirit of *tit for tat*—not too much, discusses the Morals, Manners and Poetry of England, seems to have been called for by a long series of insults and misunderstandings from the other side of the water. Some of our readers may remember an article in the London Quarterly two or three years since on American Orators, which after ridiculing our pretensions on that score, proceeded to select the alleged remarkable periods of some of our statesmen, and then to tell from what English Orator, if figure or sentiment was pilfered. That mean effort has been frequently imitated since. Will our ancestral brethren be kind enough to read the first article in our Review!

Article II. is an analysis of the mental constitution and the oratorical power of Daniel Webster. It criticises him powerfully and well as the author of three volumes of Speeches and Forensic arguments, makes nationality the great characteristic, and patriotism the crowning glory of his eloquence.

Article III. is a Review of the great nautical exploits, and a sketch of the life of the famous Admiral Drake.

Article IV. greets the commencement of a new series of Sparks' American Biography and presents in an interesting way the story of the Chevalier de la Salle, the discoverer of the Mississippi.

Article V. reviews the Rev. Sydney Smith,

as a moralist, an essayist, and a holder of Philadelphia bonds. The wonderful talent of this writer for scorching satire and for harmless pleasantry, his high characteristics of sincerity, and large judgment are traced in his works, and exhibited in morsels of extracts, as well as they could be in whole paragraphs. By a good tempered and playful turn in the closing paragraphs of the article, Mr. Smith is made to be his own witness that he has stood in his own light in the matter of Philadelphian bonds.

Article VI. is a tribute of private friendship to the memory of the late H. R. Cleveland, and a notice of his writings, some of which have been printed for private distribution.

Article VII. is a worthy review of the last two volumes of Mr. Norton's noble work on the Genuineness of the Gospels. This work of profound scholarship, the fruit of a quarter of a century of intense labor, is here described and criticised by one who proves that he can appreciate it.

Article VIII. on the Longevity of Trees, and on the topics suggested by that theme, will delight and instruct all who have an interest for natural science and who may be at this season in the country, enjoying the pleasures of the woods and fields.

Some Critical Notices, and a Letter from Dr. Robinson, on the issue lately raised by the North American between him and Dr. Olin, complete the contents of this number of our Review. We are satisfied that this Review be our representative abroad—and that its literary, its moral, its political, and its religious character be received in all places as an index of the state of our country.

A Discourse delivered in Boston before the Pastoral Association of Congregational Ministers in Massachusetts, May 28th, 1844. By Edwards A. Park, Bartlett Professor in Andover Theological Seminary. Andover: Allen, Morrill & Wordwell. 1844.

This Sermon produced a sensation at its delivery, and the 'erroneous reports that have been circulated concerning it' have induced the author to comply with the request of the Pastoral Association to publish it. The objections which the author mentions in his preface as having been made to the discourse, do not seem to us to lie very strongly against it. The essay, for so it may be called rather than a sermon, bears the marks of a thorough preparation, and with broad, comprehensive, and in the main, just views, unfolds 'some of the peculiar duties which are incumbent on the New England clergy.' These he arranges under several heads. 1. It is especially incumbent on the ministers of New England to be circumspect in their treatment of the laity. 2. They must make no conditions of Church fellowship, which are not essential constituents of Christian character. 3. It is their duty to dispense with all needless machinery of government in the Church. 4. They must preserve simplicity in their mode of divine worship. 5. They must make the doctrines of the Gospel prominent above all things else, and bring them into immediate contact with the mind and heart of man. 6. They must make the services of the sanctuary as attractive as they can be made in consistency with the prominence of the Christian doctrine. 7th and last; they must defend and perpetuate, so far as sound judgment may affirm, the principles of our Puritan fathers. Three or four pages are devoted to each of these heads, and the matter under each is treated with forcible reasoning and apt illustration. The discourse seems to us able, and timely, calculated to inspire the Congregationalists of New England, with deeper convictions of their duties and responsibilities.

Were we to make any objection to it, it would be different from any enumerated in the author's preface as having been made. There seems to us weakness and inconsistency under the second head of the discourse.

The principle laid down under this head is, that the clergy must 'make no conditions of Church fellowship which are not essential constituents of Christian character.' This statement is to us a vague and unsatisfactory one, and the arguments and illustrations presented under it do not seem to us as clear and conclusive as they do to the able and eloquent author. He speaks of himself and the Pastoral association, whose organ he was, as standing upon a platform broad enough to embrace all, yet in a note congratulates himself that there is not one of their number who, for 'substance of doctrine,' would not assent to the Westminster Assembly's Catechism, though he might dissent from some of its peculiar phrases. Why did he not lay down at once openly and boldly, the great Protestant principle, that the Bible, interpreted by the individual in the exercise of his right as a disciple of Christ and a child of God, and in obedience to the dictates of his own conscience, is the religion of protestants, and faith in the Bible as the revealed will and word of God, the only condition of church membership upon which the clergy or any one else should insist! We know of no middle point between this and Roman assumption. The church of Rome would insist and maintain at this moment, that it does not make any conditions of church membership that are not essential constituents of the Christian character. And if we say that that church has no right to lord it over the individual conscience, no infallible wisdom or power to determine for others and for all what are the essential constituents of Christian character, we may surely deny that infallibility and power to a society or church of congregational worshippers in a New England village—yet this infallibility and power are exercised if not claimed by many a church in New England.

The question is, who is to determine for the individual what are 'the essential constituents of Christian character'—his own mind and conscience, guided and enlightened by the study of the Bible, or some other body of men, call it a Congregational Church, a Presbyterian Synod, a bench of Bishops, or a General Council! The true Protestant Congregational answer to this question is, that the individual has a right to determine his own creed, and if he profess a reverent faith in the Bible as the revealed will of God, his authority and guide in religion, he is entitled to the name and privileges of a Christian believer, though his interpretation of the Bible and his conception of divine truth differ from those around him and with whom he worships. This principle is right, and sound and all the consequences that flow from it are to be met—or it is not right and sound. If it is not right and sound, their Protestantism itself is a great error. Luther was wrong, and it is our duty to go back and submit our intellects and our consciences to the decisions of the 'holy Apostolic, Catholic Church. There is no middle path. Our author it seems to us is weak upon this point, because he and the Churches with which he is in fellowship have endeavored to find a middle path; and failing in that, they have been guilty of the very thing they condemn. He declaims against the assumption of the Romish and English Hierarchies—and justly, with convincing argument and withering sarcasm shows the folly and the unchristian character of such assumption. Yet of what have these Hierarchies been guilty towards him of which he and the Churches, with which he fellowships, have not been guilty towards others. They place him without 'the covenanted mercies of God,' they deny the validity of his ordination, refuse to acknowledge his ministerial character, and contend that he and his brethren do not belong to *the* Church, the Holy Apostolic Church. But have not the Orthodox Congregational Churches of New England done the same thing to some of their brethren? Have they not denied us the Christian name, and shut us out from Christian privileges, refused us both ministerial and Christian fellowship because our interpretation of the Bible differed from theirs—because we could not receive the Westminster Assembly's Catechism 'for substance of doctrine!' Have they not virtually claimed to hold the keys of the Kingdom of Heaven, with power to loose and bind, to determine for others the true Christian faith and decide who could and who could not be saved. We know of no assumption of arrogance and infallibility that has been greater in proportion to the power possessed than that of the Orthodox Congregational Churches of New England, and now that power seems to be passing out of their hands, that they themselves are denounced, and they fear that Congregationalism will be overshadowed by Episcopacy, we confess we are somewhat amused at the indignant tone of remonstrance with which they rebuke that in others of which they have been guilty themselves.

The truth is, that the very state of things which has produced this discourse and against which it is aimed, is the result of the course which our author and his friends and other portions of the protestant church have pursued. The Romish and English Hierarchies are indebted for whatever progress they have made in this and other countries to the inconsistencies of protestantism. The Church that admits in theory the right of the individual to study the Bible for himself and determine his own faith, while practically it denies that right and insists upon determining by the authority of numbers the creed that is to be received, is inconsistent, and cannot long make progress against a Church which is consistent, in that it *claims* while it exercises the power of determining the faith and worship that are acceptable and efficacious to salvation. Men will adhere to stable and consistent error, rather than to wavering and inconsistent truth. Protestantism has failed, so far as it has failed, because it has been inconsistent with itself. It has denied all authority but the Bible, yet has upheld and perpetuated the authority of the Church. Let Protestantism be fully and faithfully carried out; let the great principle of individual liberty, resting upon and guided by the Bible, be adhered to and acted upon by the Congregational Churches of New England, and there is no danger that they will be superseded by Episcopacy.

We have laid before our readers an extract from this discourse on our first page of last week—and shall enrich our columns with other portions of it. We commend the whole to our readers as worthy to receive, and we trust it will receive the attentive perusal of every Congregationalist, who honors his pilgrim ancestry, and would wish to see perpetuated that simple form of religious worship and administration, with which is associated all that there is of venerableness and antiquity in the religious institution of New England.

MANCHESTER, N. H.

We are requested to state that the services of the installation of Mr. Jones, on the 10th of July will commence at half past one o'clock, P. M., instead of eleven A. M. It was found necessary to make this alteration to accommocate a large class of individuals who could not otherwise be present.

The cars will leave Boston at 7 o'clock A. M., and reach Manchester at 10, when a coach will be ready to take those who may come, free of charge, directly to the Manchester House, where the council is to convene at 11 o'clock P. M.—The cars will leave Manchester on their return at 4 P. M.

It will be a pleasant ride for such as may be at liberty to avail themselves of this occasion for an excursion into the country, and we are requested to say, that our friends in Manchester will be happy to see as many of our ministering brethren as can make it convenient to be present.

OBITUARY.

AUGUSTA H. SMITH.

Died, in Groton, Mass., June 20th, Mrs. Augusta H. Smith, aged 25 years, wife of Rev. Joseph C. Smith, of Groton, and daughter of Ivory Lord, Esq., of Kennebunk, Me.

Loved, and deserving to be loved—best loved by those who knew her best—affectionate in her disposition, unaffected in her manners, independent in her principles, with an ingenuousness, a transparency of character through which might be seen a heart where was no guile or deceit, the dwelling place of Christian love, truth, and duty, well fitted by nature and education to perform all the duties of the sphere in which Providence had placed her; such was she whose early departure is announced above. Her friends will sacredly cherish the memory of her real worth and many virtues, and it will ever be a source to which they can safely and gratefully turn for purest consolation, while they bow with reverent submission to the hand which has afflicted them.

'O Father of our spirits,
We can but look to thee!
Though chastened, not forsaken,
Shall we, thy children be.
We take the cup of sorrow,
As did thy blessed Son,
Teach us to say with Jesus,
'Thy will, not our's be done.''

ASSOCIATION OF THE ALUMNI OF THE CAMBRIDGE THEOLOGICAL SCHOOL.

The Annual Meeting of the Association of the Alumni of the Cambridge Theological School will be held on Friday next, the 12th of July. The meeting for business will be in the University Chapel at 3 o'clock, P. M. The Address before the Alumni, will be delivered by the Rev. N. L. Frothingham, D. D. in Rev Mr Newell's Church at 4 o'clock, P. M.

The Public are invited to attend.

Chandler Robbins, *Secretary.*

ABRAHAM VAN EPS.

An extract from Rev. Henry Emmons's Funeral Discourse, preached at Vernon, N. Y., May 27th, 1844.

Abraham Van Eps, a native of Schenectady, was born September 20th, A. D., 1764. He came into this vicinity about sixty years ago, and previous to his death was the oldest settler living in Oneida county. For thirty years he was engaged in active mercantile business, and all testimonials agree, that during that period his growing prosperity was characterized by strict adherence to good faith and honesty. No man, I am assured, questioned his integrity.—After acquiring a competence, in a career thus characterized by habits of justice, he retired gradually from the absorbing pursuits of gain, and passed the remainder of his days in more quiet, retired and domestic scenes,—enjoying in a good old age the fruits of former activity, enterprise and energy. In the new course of life he now adopted, he did not indulge in indolent repose, but was obedient to the great law of our being, progress. In new scenes, new characteristics were developed; or at least, a wider action succeeded for faculties, which probably always, in a degree, dwelt within him. As his early business life had been guided by an adherence to the law of right, his later retired days, were characterized by a generous manifestation, and an active devolopement of an expanding benevolence. To this quality of his mind, all who knew him will bear testimony. The inhabitants of this town in their various public interests have largely participated in its effects.—The Schools and the Churches have freely received the evidences of his public spirit. He felt and manifested a living interest in all the valuable interests of this community.

Nor was this town alone the recipient of his generous deeds. His sympathies and beneficence were enlarged in the scope of their action. He had a large humanity. In all the interests of his race, he sympathised. Industrious poverty he delighted to encourage and aid in its struggles. Suffering called forth his tenderest sensibilities. Wrong and oppression excited a quick and burning indignation. The wrongs and misfortunes of the poor Indians, a race with whose feelings and habits he had long been familiar, he deplored and endeavored to mitigate, when he had not the power to remove or prevent them. His strong interest in the slave, and his earnest desire to have the national sin and curse of holding human beings in bondage removed, are known to all. The cause of peace and temperance, also naturally interested him, as they originated in the application of principles which he had long cherished. For many years ago he acquired a strong sympathy for, and attachment to some of the characteristics of the Friends. Their principles accorded with his convictions and habits; but some of the religious views of the body he could not embrace. He never, therefore, formally joined their Society. About ten years since the doctrinal controversy which resulted in the formation of the party known as Hicksites, drew his attention peculiarly to the Unitarian theory of the divine nature. He arranged himself with the Hicksite portion of the body, or at least his sympathies were with them. His mind being active, and delighting in progress, and desirous of seeking for truth, he began, soon after, to read the publications of the Unitarian denomination, and he became a decided, firm and earnest Unitarian. And when at length measures were taken for the establishment of this Society, he was found among its strongest supporters. For the last two or three years, especially, he has been increasingly interested in the cause of truth and holiness as here inculcated. And this interest has not been merely speculative or sectarian.—He has enjoyed most, practical preaching, and has, I believe, aimed to apply the precepts of our holy religion to his own personal advancement in virtue. Within a short time past he expressed his willingness and intention to unite with others in a public profession of his Christian faith and hopes, by joining the Church about to be formed in connexion with this Society.—Those who were present at the social religious meeting when this intention was expressed, will long remember the modesty and humility with which he spoke of himself, and his moral deficiencies, as well as spiritual hopes. Humility, without cant, appealed to every heart, testifying the presence of a *good man.*

The crowning excellence of a virtuous life, reverence and piety towards God, was also a characteristic of the departed. He was a man of prayer; but there was no obstrusiveness in his devotion. In nothing he ever did, has any one heard Mr. Van Eps say, through any word or action, 'come with me, and see my zeal for the Lord.' He had seen so many professions and appearances of external piety that were false and delusive, that he was careful rather to restrain any public expression of his religious emotions. From this circumstance some may have supposed that they did not exist. But those who knew him best, believe that his piety was real, vital deeply seated in his soul, and practical.

Subject from early life to great and sudden reversals of feelings; now sanguine in hope, then deeply and most gloomily depressed in spirits; of a family constitutionally predisposed to insanity, the fear of losing his reason has often been a subject of anxiety, and of prayer. In his private devotions he has been known to plead that he might be spared from the malady which at last overpowered him. That so good a man, one whose life was so blameless and commendable, after a long life, amid the feebleness of a decaying frame, and a failing mind, should have sunk under this long dreaded hereditary disease, should excite less our wonder than our sorrow.

That like all human beings, our venerable friend had failings and faults, is only saying that he was a man. Mortality knows that one perfect model. But with every desire to repress any excessive estimate which respect, friendship, and Christian esteem might form,—considering the honesty and truth, the pureness and transparency of his spirit, the happy union in him of energy, urbanity and gentleness, unaffected humility, real kindness and good will to men, and piety towards God, I believe that the words of the Psalmist, as descriptive of the good man, may be justly applied to him. 'I have kept the ways of the Lord, and have not wickedly, (not wilfully and deliberately,) departed from my God. For his judgments were before me, and I did not put away his statutes from me. I was upright before him, and I kept myself from iniquity.'

But he has gone. We shall no more hear his tremulous, but cordial greetings in the streets. His bowed form will no more mingle with ours in this house of prayer. Glances of respectful, affectionate remembrance will long be turned, amid our devotions, to his vacant seat.

He is here now for the last time. Venerable relics! We will bear them with tender care to their resting place. Friendship can do no more. Respect prompts this large community to join in these sad rites,—sad to our bereaved hearts, but not cheerless, since Christian faith breathes over the scene its *heavenly hopes and assurances.*

NORTH DANVERS CEMETERY.

The dedication of the Walnut Grove Cemetery, in North Danvers, last Sunday afternoon, was an interesting and delightful service. All outward circumstances concurred to give beauty and dignity to the scene. The exercises were all highly appropriate to the occasion; and the address was truly eloquent and impressive, both in substance and delivery.

We are indebted to a valued correspondent in Danvers, for the following account of the exercises:

1. Hymn, written for the occasion, by Dr. A. Nichols.
2. Prayer, by Rev. Mr. Bulkley.
3. Hymn, written for the occasion, by Rev. J. Flint, D. D.
4. Address, by Rev. John Brazer, D. D.
5. Hymn, written for the occasion, by G. Forrester Barstow, M. D.
6. Concluding Prayer, by Rev. Mr. Eaton.
7. Parting Hymn, by the choir.
8. Benediction, by Rev. M. Field.

The audience in attendance was very large, being estimated to number four or five thousand. The performances were highly gratifying and appropriate.

The address, by Dr. Brazer, was a most excellent performance, evincing much research and reflection on the subject of cemeteries, and the powerful reasons adduced, and the eloquent and impressive manner in which they were presented, could not fail to make a deep impression on the audience in favor of rural cemeteries.

The singing of the hymns by the numerous choir, was excellent, and produced a very pleasing effect. [Salem Gazette.

Later from China.—The brig Argyle, Captain Cooksey, arrived last evening from Canton and Macao, having sailed the 15th of March, says the N. Y. Commercial Advertiser of Saturday.

The U. S. Frigate Brandywine, 44, anchored in Macao Roads on the 24th February, having on board H. E. the Hon. Caleb Cushing, Commissioner from the United States to the Court of Pekin.

His suite consists of six gentlemen:—Mr. F. Webster, Secretary of legation, Mr. O'Donnell, Mr McIntosh, Dr Kane, Mr West, Mr Herring, and we understand that the Rev. E. C. Bridgman, D. D., and the Rev. P. Parker M D, have been appointed joint Chinese secretaries to the legation.

Mr. Cushing had taken a suit of apartments on the Praya Grande, at Macao, where he would remain until the Brandywine had taken in her stores and made other preparations for her voyage to the mouth of the Peiha.

Mr. Cushing was well received by the authorities. He had issued a circular to the American merchants, asking information as to the American trade.

When the Argyle left, preparations were making to erect a new pole on which the American flag was to be hoisted—the old one having been removed.

Teas and silks were high.

Steamboat Explosion near Detroit, and Loss of Life. The Detroit Daily Advertiser of June 26th has the following particulars:

Our city was yesterday shocked by the most terrible and mournful accident that has ever occurred in its vicinity. Yesterday morning the steamboat Gen. Vance, Capt. S. D. Woodworth, left the wharf of J. N. Elbert, at 8 1-2 o'clock, with a full load of passengers and freight, for Toledo. She proceeded across the river to Windsor, and just as she stopped at the wharf, and was letting off steam, the boiler exploded. The sound was like the report of a cannon, and was heard with fearful distinctness on this side. The fore part of the boat immediately sank, and the aft soon followed. But this was of little consequence compared with the melancholly loss of life.

Four persons at least are supposed to have lost their lives. Mr. Samuel D. Woodworth, the captain of the boat, the eldest son of Mr. Benjamin Woodworth, the late well known proprietor of the steamboat Hotel, was thrown into the air and killed. His body was found some hours afterwards in the river. The body of George Sweeney, of Chatam, C. W., formerly employed on the Kent, has also been found. Robert Motherwill, engineer on board the ferry boat, United, who had just stepped on the Vance, is also supposed to be killed, though the body has not been found. Major A. C. Truax, of Tonago, one of our oldest and most respectable citizens, was frightfully and mortally wounded, and though living at the moment of writing, cannot survive. Mr. Gaylord the engineer of the Vance, was severely but not dangerously wounded, and also two of the firemen, whose names we have not learned. Some 30 or 40 passengers were on board, and their preservation is almost miraculous.

A Lunar Rainbow. The Germantown Telegraph says—"This beautiful and rare phenomenon was visible at this place on Saturday night, 22d inst. about 10 o'clock, and continued upwards of twenty minutes. It made its appearance in the east when the moon was about thirty degrees above the horizon, forming an arch somewhat smaller than the solar rainbow, but remarkably distinct. This phenomenon is very rare, and that of Saturday night was, perhaps, the most perfect of its kind witnessed in this latitude for half a century."

Death of Judge Stephen. We learn from Annapolis, says the Baltimore Patriot, of the sudden death in that city, of Hon. John Stephen, one of the Judges of the High Court of Appeals. He was in attendance upon the Court of Appeals, when he was taken sick, and after several days of suffering from a severe attack of cholera morbus, he died early yesterday morning, at an advanced age, and after having been for twenty years one of the Associate Judges of the Court.

The President's Bride. The Philadelphia Ledger says—The young lady whom the President has just married possesses charms which might seduce a much younger man than John Tyler into the matrimonial noose. She has a bright eye, radiantly white teeth, an exquisite complexion, with a color like the rose, a stately and peculiarly erect carriage, dignified and gentle manner, and last not least a handsome fortune. Her father was a worthy, excellent person, and deserved a better fate than that he met with, in being killed by the explosion of the great gun of the Princeton steamship. The bride's mother is living—a lady-like and estimable woman. She has a younger sister and two brothers, young men, held in much regard by their friends and acquaintances.

Great Fire at Hudson—Twenty or Thirty Buildings Destroyed. About 5 o'clock on Friday evening a frame building adjoining the wool warehouse of Seneca Butts, Hudson, took fire from the sparks of the steamer Fairfield, as she was firing up for New York. The flames spread with fearful rapidity in a southeasterly direction to Front street, and south to the Hudson and Berkshire railroad depot.

Locomotive.—We copy the following from the Railway Chronicle.—It is communicated by J. B. Cotter. He describes the machine as propelled by condensed air: this, if successful, will make a wonderful change for the better, by lessening the expense of Rail Road travelling. "I cannot express in sufficiently strong terms my gratification and astonishment when I was placed by the inventor on his carriage, which he immediately put in motion, and gradually increased its speed until it attained a rate of more than thirty miles an hour. This engine was brought out last March, and the trial I witnessed took place on the left bank of the Versailles railroad. During its progress I examined the working of the machinery with the greatest attention, and almost every part appeared admirably adapted to its purposes. The only fault I perceived was in the workmanship of the pumps and pistons, which I must admit are not of the first order, a defect that would at once be remedied in this country. M. Andrand's first experiments were made in 1840, and he has since followed them up with the greatest assiduity and success. The engine runs on the rails with perfect ease, without noise, fire, smoke, or danger. The recipient is a beautiful piece of workmanship.—The air with which it is charged is conveyed by copper pipes to the regulator, then to the dilator, and from it to the cylinders. To put the carriage in motion the stop-cock is turned; to cause a reverse movement you have only to press on a button, which changes the action of the slide valves, and the engine is backed." [Mark Lane (London) Express.

The Rev. C. T. Torrey, of Salem, has been arrested at Baltimore, and committed to await the requisition of the Governor of Virginia, charged with having fled from the last named State, while under bail, for having enticed away slaves.

Incendiary. Young Howe, the lad who was convicted some time since for setting fire to the Warren School-House, in Charlestown, has been sentenced to the State Prison for life.

Postmaster at Milton. We understand that George Thompson has been appointed postmaster at Milton, in place of Edmund J. Baker, removed.

Damages for Slander. The Editor of the N. Y. Commercial Advertiser has recovered $1200 as damages of the editor of the Plebeian for publishing the following paragraph.

"Colonel Stone, the editor of the Commercial Advertiser, is superintendent of the public schools; every school book is placed under his surveillance, and whatever work of merit may be presented to him—let it be written by a democrat, or recommended by one—let it contain but one fact or sentiment calculated to wake in the minds of the children a love of their country, and this despotic *imprimateur* would reject it."

Religious Dreams. A man applied to Rev. Rowland Hill for admission to the Church, and began to give an account of his religious experience, by relating a dream. "We will tell you" said Mr. Hill, "what we think of your dream, after we have seen how you go on when you are awake."

☞ The Sermon before the Graduating Class of the Divinity School, Cambridge, will be delivered by the Rev E. Peabody of New Bedford, on Sunday evening, July 7th.

Services in the Rev Newell's Church, and commence at 7½ o'clock. jy6

☞ The Annual Visitation of the Theological School in Cambridge, be its 28th Anniversary, will take place on Friday, the 12th of July. The exercises of the Class which leaves, will begin at 11 o'clock, A. M.

☞ The next Union Meeting of Unitarian Churches for Conference and Prayer, will be held at Suffolk St. Chapel, (Rev Mr Sargent's) on Thursday evening next, commencing at 7½ o'clock. jy6

☞ NOTICE. The Worcester Association will meet at Lancaster on Tuesday, the 16th inst at 5 o'clk P. M. RUFUS P. STEBBINS, Scribe.

☞ INSTALLATION AT MANCHESTER, N. H. The Unitarian Society in Manchester having completed the repairs upon their Church, the Installation of their Pastor, Rev A. D. Jones, will take place on Wednesday, July 10th. Services will commence at 11 o'clock, A. M. The Sermon will be delivered upon the occasion by Rev George Putnam of Roxbury. je22

MARRIAGES.

In this city, 26th ult. by Rev J. I. T. Coolidge, Mr Jacob Todd to Miss Melissa A, daughter of David Chapin, Esq.

In Charlestown, June 26, by Rev Mr Swett, Mr Geo. H. Conant of C, to Miss Harriet Moses of Allenstown, N. H.

In Dorchester, 26th ult, Mr George C. Fowler of D, to Abby Day of Kennebunk, Me.

In Salem, Mr Benj. E. Valentine of Philadelphia, to Miss Elizabeth H. Pope.

In Newburyport, Mr Wm Delancy of Charleston, S. C, to Miss Frances B, daughter of Mr Andrew Raymond of N.

In Shirley, Mr Theodore Thunderer to Miss Jane M, Cochran.

In Greenland, NH, Mr George Greenleaf, junior publisher of the New Hampshire Gazette, to Miss Rhoda Ann Fayben.

DEATHS.

In this city, 27th ult, Mary Ellen Morrison, 3 yrs 9 mos.

June 27, Mrs Diana, wife of Mr Beniah Wilder, 39.

At the Massachusetts General Hospital, on Thursday, June 27, Lieut Edward Roberts, of the British Royal Navy, 67.

In South Boston, June 30, after a sudden illness of erysipelas, Mr Mace Smith, formerly of Dedham, 59. He held the situation of Coroner of Norfolk county 28 years, and of Suffolk county 10 years.

In Beverly, Mrs Jane Beckford, 45.

In Lunenburg, Mr Thomas James, 63.

In Littleton, Mr R. N. Houghton, 30.

In Groton, Mr Williams Child, 73.

In Dublin, NH, 27th ult Mrs Susannah Piper, relict of the late Mr Solomon Piper, 75.

In Brooklyn, NY, 1st inst, Mrs Mary J, wife of Mr F. A. Burrall, and daughter of the late R. H. Bowles, Esq. of Machias, Me.

In Portland, Edwin W, son of Edwin Davenport of Cambridgeport, 8 mos.

In York, Me, Mrs Betsey Whitman, a pensioner, 83.

NEW BOOKS. The World before you, by Mrs Lee, 18 mo; Memoirs of Rev Dr Worcester, by Dr H. Ware, Jr. 12 mo; Theory of Morals, by Richard Hildreth, 12mo; Summer on the Lakes, by Miss S. M. Fuller, 12mo; Macauley's Miscellanies, vol 5, with portrait; Horne's New Spirit of the Age, 12mo, portraits; History of all Religious Denominations, 8vo; The Water Cure, 12mo, by Dr Shaw; The Bondmaid, by Miss Bremer, 16mo; Martineau's Discourses, 12 mo; Peabody's Christian Doctrine, 12mo; Sparks's Letters on Episcopacy, 12mo; Poems, by W. M. Fraed, 12mo; Bowditch's Useful Tables; Irish Girl and other Poems, by Mrs Ellis, 12mo; Willis's Poems, 8vo, portrait; Scenery Shower, by Warren Burton, 18mo; Livermore on Acts, 12mo; Mrs Child's Letters, new edition, 12mo; Frasenius' Chemical Analasys, 12mo, &c. &c. &c.

For sale by JAS. MUNROE & CO., 134 Washington street. jy6

MONTHLY RELIGIOUS MAGAZINE, for July, just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

The Presidential Election:
Godly Fear, True and False:
Poetry at the Collation:
Patience not a small Virtue:
The Tongue, a Sermon, by Rev W. H. Furness:
Christian Example:
The Best Gift:
An Excuse for Neglecting the Lord's Supper.
Intelligence.
Ordination at Fitzwilliam, NH.
Missionary Fund:
Sabbath Convention:
Seventh Day Baptists:
Episcopalian Orthodoxy:
British and Foreign Unitarian Association:
London Domestic Mission Society:
A Liberal Christian.

This Work is edited by Rev E. S. Gannett and Rev F. D. Huntington. Each No contains 36 pages royal 12mo, making one volume a year of 432 pages. It is offered at the low price of *One Dollar* per annum.—Subscriptions will be received commencing with the present No., or the back Nos from January can be furnished, if wanted. jy6

THE LIVING AGE, for June.

—CONTENTS—

Correspondence:
The Tea Rose:
Song of the German Weaver:
Love, Letters, and Marriage of the Duke of Sussex:
Western Barbary, its Wild Tribes and Savage Animals:
Exhibition of the English in China.
Topics of the Day—Banquet to the new Governor-General:
Renewed Intercourse with the Niger:
Roley Poley Martyrs, late Mr Crockford:
Lunar Eclipse, Texas:
Prince de Joinville's Steam Batteries:
News of the Week: Currency Bill: Steam vs. England:
Sugar and Slavery: O'Connell: De Joinville:
Philadelphia Riots: Irish State Trials:
Death for Protestantism:
King of Saxony: Hume: Voyage of Discovery: Copyright.
Joinville Assomme:
Encouragement of Medicine:
France and Steam:
Letters of the Duchess of Orleans:
Energiatype: The Hypochondriac: The Cranberry:
The Love-Child: Cheap Books:
Stuttgart Literary Union:
Adventure at Leghorn and its Consequences:
The Wedding in the Backwoods:
John Parish Robertson:
Sir Thomas Browne's Religio Medici:
Christian Frederic Scewartz.
Poetry—A Voice from the other end of the Room:
A Poet's Lament: The White Slave: Spring, a new Version: I'd be a Parody.
Scraps—Vegetable Ivory: Lady Mary Coke: Atmospheric Railroad at Vienna: Burns and Clarinda: American Doings: Female Wood Engravers: French Savings Bank: Glory.

Price 12½ cents.

E. LITTELL & CO., 118½ Washington st.
jy6

MRS LEE'S NEW WORK. The Log Cabin, or the World Before You, by the author of the Three Experiments of Living, Luther, Cranmer, The Huguenots, &c. &c.

Reformers Fellow Laborers of Christ, a Sermon delivered to the Second Congregational Society in Nantucket, Sunday, May 26, 1844, by W. H. Knapp, Minister of the Society. Just received at CROSBY'S, 118 Washington st. jy6

BIBLE—ENGLISH EDITION. Just received, a copy of the Bible, English edition, in three vols, folio, boards, illustrated with 27 engravings, by Heath, from designs by Westall. It might be bound in 2 vols and would make a splendid book for the pulpit. One copy just received by W. CROSBY, 118 Washington st. jy6

LETTER PAPER, A good assortment at from $1,35 to $4 a ream, ruled and plain, always on hand and for sale low by W. CROSBY, 118 Washington st. jy6

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE, Publisher, 124 Washington st.
je29

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXIV., for July.

—CONTENTS—

Art. I. The English Reformation.
II. The Miracles of the Gospels.
III. Who would not be like the Flower?
IV. Memoirs of Daniel Wheeler.
V. Belshazzar's Feast.
VI. Fourierism.
VII. The Heart's Youth—The Heart's Resolve.
VIII. Doctrinal Preaching.
IX. The late Rev J. P. B. Storer.
X. Service Books.
XI. Present Position of Unitarianism.
XII. Notices of recent Publications.
XIII. Intelligence.
XVI. Letter from W. B. Carpenter, M. D.

The Examiner and Miscellany is published once in two months in numbers of *one hundred and forty-four* pages octavo, at four dollars per annum.

WM. CROSBY, Publisher, 118 Washington st.
je29

A NOVEL AND USEFUL BOOK! The Tongue of Time: or the Language of a Church Clock.—By W. Harrison, A.M. of Brasenose College, Oxford; Morning Preacher at the Magdalen Hospital; Domestic Chaplain to H. R. H. the Duke of Cambridge.—From the second London edition. Price 37½ cents.

It consists of a series of moral instructions and precepts for each of the twelve hours of the day; and prefixed to each is a passage from the Scriptures, the number of words severally corresponding to the number of strokes the clock strikes each hour.

To teachers and superintendents of Sabbath Schools the price will be very low, if large quantities are taken.

Published by SAXTON, PEIRCE & CO., 133½ Washington st.

S. & C. & Co. have lately published,

The Sacred Songs of Thomas Moore; Hebrew Melodies, by Lord Byron; and Palestine, by Bishop Heber; the whole in one volume, neat pocket edition.—Price 31½.

The Loves of the Angels, a Poem, by Thos. Moore, 1 vol, neat pocket edition, 31½.

The Hand Book of the Sentiment and Poetry of Flowers; 1 vol, 22mo, gilt, 25.

The Washingtonian Harp; new edition.

Sartor Resartus, cheap edition.

Practical Perspective, by Trenot, a new edition.

Physiology for Children, by Jane Taylor, price $2,40 per doz, 25c single.

Busii's Notes on the Book of Joshua, 1v, 12mo, cloth.

Balance of Organic Nature, from the French; edited by D. P. Gardner.

Pictorial Primer, by Bentley, new edition, &c. &c.

S. P. & Co. are special Agents for the Messrs Harpers, to whom all orders should be addressed for their publications. je29

THE CHILD'S FRIEND, for July. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

How shall Children do good.
Justice and Generosity.
Good Little Violet.
The Breath of Life.
Playing Tricks.
Of Minerals.
The White Rose.
A True Story.
The Cornfield.
Lavater's Aphorisms. je29

TRIMMER'S NATURAL HISTORY. A Natural History of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles and Insects. By Mrs Mary Trimmer. With 200 engravings. Abridged and improved. Particularly designed for youth of the United States, and suited to the use of schools.

'This work may be regarded as an abridgement of Mrs. Trimmer's Natural History, though additions have been made from various sources, and a number of American animals introduced, not noticed in that work. An attempt has been made to present the subject in very clear, but necessarily brief terms, having it constantly in view to make it intelligible, instructive and useful to that class of persons for whom it is chiefly intended. The work is adapted not only to general use, but to reading and recitation in schools, and the opportunity which the subject offered for occasional reflection and remarks, tending to cultivate feelings of humanity towards domestic as well as other animals, has not been neglected.'

Published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. je29

THE WORLD BEFORE YOU. This day published, The Log Cabin; or, The World before You, by Mrs Lee, author of the Backslider, Three Experiments, Old Painters, &c; price 50 cents. For sale by JAMES MUNROE & CO., 154 Washington, opposite School street. je29

JUST PUBLISHED. What is Unitarianism? or a statement of the views of the Unitarian Congregationalists of the United States; with some historical and statistical notices of the denomination, by Alvan Lamson, DD. Printed for the American Unitarian Association; price 3c. Published by JAMES MUNROE & CO., 134 Washington st. je22

PRICE 12½ CENTS. No. 5 of LITTELL'S LIVING AGE. This No. contains a very important article on the Atmospheric Railway; on Children's Books; Anatomy of Expression; Ten Topics of the Day in England; a very large variety of Miscellaneous articles, News and Poetry; of which we can mention but a few; March with Espartero; Chess Studies; The Owen; George the Bean and George the Fourth; News of England, France, Spain, &c. &c. &c. Published every week by E. LITTELL & CO., 118½ Washington st. 1p je15

MRS CLEVELAND'S STORIES FOR CHILDREN. Stories for Children, intended as Hints to Parents, by Mrs R. J. Cleveland.

Sketches from the Life of Christ, by Mrs H. V. Cheney, author of a Peep at the Pilgrims, &c; just published by WM. CROSBY, 118 Washington street. je15

AGENTS WANTED IMMEDIATELY, to solicit subscribers to THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY.

None need apply unless acquainted with the business, and can give good references; to such, good encouragement will be given.

WM. CROSBY, Publisher, 118 Washington st. je15

CHRISTIAN EXAMINERS WANTED. Wanted, Nos 111 and 114 of the Christian Examiner, for which any of the numbers for this year will be given. Individuals having either of the above which they feel disposed to part with, will oblige the subscriber by forwarding the same, by mail or other

POETRY.

THE BOY AND HIS ANGEL.

'Oh mother, I've been with an angel to day!
I was out, alone, in the forest at play,
Chasing after the butterflies, watching the bees,
And hearing the woodpecker tapping the trees;
So I played, and I played, till, so weary I grew,
I sat down to rest in the shade of a yew,
While the birds sang so sweetly high up on its top,
I held my breath, mother, for fear they would stop!
Thus a long while I sat, looking up to the sky,
And watching the clouds that went hurrying by,
When I heard a voice calling just over my head,
That sounded as if 'come, oh brother!' it said;
And there, right over the top of the tree,
Oh mother, an angel was beck'ning to me!

And, 'brother!' once more, 'come, oh brother!' he cried,
And flew on light pinions close down by my side!
And mother, oh, never was being so bright,
As the one which then beamed on my wondering sight!
His face was as fair as the delicate shell,
His hair down his shoulders in fair ringlets fell,
With eyes resting on me, so melting with love,
Were ns soft and as mild as the eyes of a dove!
And somehow, dear mother, I felt not afraid,
As his hand on my brow he caressingly laid,
And whispered so softly and gently to me,
'Come, brother, the angels are waiting for thee!'

And then on my forehead he tenderly pressed
Such kisses--oh, mother, they thrilled through my breast,
As swiftly as lightening leaps down from on high,
When the chariot of God rolls along the black sky!
While his breath, floating around me was soft as the breeze
That played in my tresses, and rustled the trees;
At last on my head a deep blessing he poured,
Then plumed his bright pinions and upward he soared!
And up, up he went, through the blue sky, so far,
He seemed to float there like a glittering star,
Yet still my eyes followed his radiant flight,
Till, lost in the azure, he passed from my sight!
Then, oh, how I feared, as I caught the last gleam
Of his vanishing form, it was only a dream!
When soft voices whispered once more from the tree,
'Come, brother, the angels are waiting for thee!'

Oh, pale grew that mother, and heavy her heart,
For she knew her fair boy from this world must depart!
That his bright locks must fade in the dust of the tomb
Ere the autumn winds withered the summer's rich bloom!
Oh, how his young footsteps she watched, day by day,
As his delicate form wasted slowly away,
Till the soft light of heaven seemed shed o'er his face,
And he crept up to die in her loving embrace!
'Oh, clasp me, dear mother, close, close to your breast,
On that gentle pillow again let me rest!
Let me once more gaze up to that dear, loving eye,
And then, oh, methinks, I can willingly die!
Now kiss me, dear mother! oh, quickly! for see,
The bright blest angels are waiting for me!'

Oh, wild was the anguish that swept through her breast,
As the long frantic kiss on his pale lips she pressed!
And felt the vain search of his soft, pleading eye,
As it strove to meet her's ere the fair boy could die.
'I see you not mother, for darkness and night,
Are hiding your dear loving face from my sight—
But I hear your low sobbings—dear mother, good bye!
The angels are ready to bear me on high!
I will wait for you there—but, oh, tarry not long,
Lest grief at your absence should sadden my song!'
He ceased, and his hands meekly clasped on his breast,
While his sweet face sank down on its pillow of rest,
Then; closing his eyes, now all rayless and dim,
Went up with the angels that waited for him.

MISCELLANEOUS.

RUSSIA.

THE EMPEROR NICOLAS.

THE RUSSIAN NOBILITY.

Let us now turn to the Russian nobles, in speaking of whom we mean the landed proprietors, who alone can be considered as entitled to the name, although the present laws of the empire confer this distinction on every individual in the service of a crown who holds a rank, civil or military, equivalent to that of a commission officer.

This nobility of office are denominated by the title of "*chenovniks*," or men of rank. The lowest of these who sits behind the desk of a public office, is equally a nobleman with the wealthy descendant of the compeers of the house of Romanoff, and is entitled to all the privileges which the proudest descent confers, including the qualification of becoming a baron or master of slaves, should promotion into office, by giving more ample scope for extortion and public robbery, ever afford him the means of purchasing them.

The type of this class may be seen in every government office—a personage who sits in a coat with an imperial button, his green or purple velvet collar designating the department to which he is attached; but who, beneath this insignia of his rank, eschews a shirt, who wraps his feet in a tattered rag instead of stockings, using his fingers for a pocket handkerchief, and smelling strongly of *vodtka*, (corn-brandy,) and onions. He must be addressed as "*vashe blagarodie*," "your nobility." He rejoices in a salary of 15*l*. per annum, and maintains the dignity of the imperial service by unblushingly pocketing a bribe of a grivnik, a coin of the value of threepence-halfpenny English, without which, if you have occasion to ask him even a question, he will not open his lips.

The landed proprietors—with the exception of an inconsiderable portion which has obtained possession of slaves and land in the manner above alluded to—are the immediate descendants of those turbulent Boyars, of whom we read so much in the early history of Russia—a feudal and wealthy aristocracy, plunged in all the excesses of ignorance and barbarity, and formidable only to their Tsars, until the time when Peter the Great not only reduced them to obedience, but commenced depriving them of every valuable privilege—a work which his successors have followed up so perseveringly and unremittingly, as to have reduced them to the most degraded condition of any landed aristocracy or people in Europe.

In pursuance of this system of policy, nothing was left them but their wealth, of which probably they were not stripped, from the conviction that their general tendency to luxury and extravagance—another oriental feature in their character, which all the additional temptations to profusion, offered by civilization, could only increase—would rapidly tend to the ruin and dissipation of their fortunes—a provision which is daily being realized, and, for the facilitation of which government has carefully provided.—The crown is always ready to advance money on slaves and estates, which is seldom repaid, and eventually enables it to gather them into its own domains.

Originally encouraged by every possible means to visit foreign countries, and to intermingle with the subjects of more civilized nations, and naturally gifted with considerable aptitude for imitation, this class took readily, and at once, the superficial impress of that civilization with which it came in contact, and exhibits, without its valuable substratum, all the polish which should be the finishing varnish of the picture, not as it is, a gloss to cover its defects. It has adopted the tone, the manners, the elegance, and refinement of the best society of other countries, with which those who travel have principally mingled, and which they have widely disseminated among the ranks of the untravelled class at home, but little of its solid instruction, and less of those feelings inherited by other nations, from the chivalrous institutions which so many centuries tempered their fendal darkness, tinging the public mind unconsciously with an admiration for what was noble, an abhorrence of what was base.

It is to this cause that the feelings may be traced, animating even the lowest and most brutalized members of a British mob, when they will not tolerate any unfair superiority in a street contest. It is to this cause that we may trace the feelings, which in Britain and other European countries, make those in the most abject condition blush at being detected in a lie, and which, if chivalry owes its origin to Christianity, as it does, must be admitted to have acted more directly on the civilization of the modern world than Christianity has done in any other way.

This is a groundwork of character unknown in Russia, where feudality existed, but chivalry never. That keen and vivid sense of honor, to which in France and England all classes are so generally sensitive, though each in their peculiar station, in a different degree, and which we are apt, before we compare them with those of countries where the causes from which they are derived never existed, to attribute to their intuitive perceptions of right and wrong, is in Russia everywhere wanting, both among high and low.

In the education of the Russian noblemen, everything is calculated for show, and he is accomplished, without any really solid acquirements. Generally, he speaks several languages with the accent and fluency of a native; he is a proficient in music and dancing, and converses with ease and brilliancy on the topics of the day; but, most often, the same individual is deficient in classical, in historical, and geographical knowledge, and has not the least idea of writing the language he speaks so well, any more than his own; a tongue, rich and musical, but which the higher classes regard as much as the gentry in Ireland do the Gaelic.

Congregating in the chief town of the government in which their property is situated, or in Moscow, still the capital of the nobility, they only visit their estates during a part of the year, from motives of retrenchment. Seldom addicted to field sports, they take little exercise; and cards, and other frivolous and sedentary pursuits which have not the advantage of conducing to invigorate the body, as well as to amuse their mind, are their favorite occupations.

The government service, in which the nobility are forced to enter by the most arbitrary regulations, occupies several very irksome years.—Admission to its civil and military posts, instead of being courted, as in other countries, is looked upon by them as an odious task, which either the law obliges them to perform, or which they are expected to undertake by an authority they dare not resist. Though a nobleman enjoys the title of prince or count, his rank only places him at the brttom of the scale of fourteen classes, beginning with field-marshals and descending to ensigns, into which the government divides all its civil and military officers. The officers of thirteen of these classes, unless he attain rank by service, are thus all his superiors.

But if contented with the peaceable enjoyment of its wealth, a noble Russian family disregarding the humiliation to which its members are exposed from the inferior station in which the law classes them, wishes to live in peace, it must not be imagined that even the letter of the law will long allow them to enjoy such quiet and retirement. If for two generations they neglect to serve, until attaining the rank of commissioned officers, the third generation sink to the rank of peasants, and not only forfeit the estates (which the rank to which they are degraded no longer entitles them to hold,) but become even subject to summary and degrading corporal punishment, at the hands of the lowest police official. The duty they are thus compelled to perform is, in the commencement, most disagreeable and severe. A nobleman must enter the service, whatever his influence or interest, unless he come out of a military school, or cadet corps, as it is denominated, as a *younker*, or volunteer—that is, a private soldier, subject to all the discipline and duties of that unenviable condition, but with the prospect of receiving a commission, not possibly before two or four years, perhaps only after a much longer period.

When the Russian noble attains this rank, if he serve in the guards, which is most usual, for the merest trifle (if seen in private clothes, for example, if caught in the perpetration of walking without a sword, or the enormity of wearing kid gloves) he is exposed to being degraded to the rank of private, and sent off, a thousand or two of miles, into the interior, or to the Caucasus, where the influence of his family, of his wealth and ingenuity, are generally exerted for several years, to enable him to work his way again to the position of a commissioned officer, which ban alone exempt him from the servitude of carrying a musket for twenty years longer to which he is doomed.

It is therefore not surprising that on attaining the first rank or two, a Russian nobleman quits the service forever, and flies the weight of his epaulettes with the alacrity of a boy escaping from school. But it is not always that he dare leave; it is often intimated to him that he must remain: and who can venture in Russia to disobey such intimations.

There is indeed a portion of the aristocracy, whose dilapidated fortunes have induced them to seek, in the cultivation of court favor, and in the service of the crown, the opportunities of in some measure regaining their wealth; and such, with very few exceptions, compose the nobility who inhabit St. Petersburg.

Nearly all those who are wealthy and independent, shun the vicinity of majesty—the refulgence of whose rays is always apt to be scorching—and consequently prefer the old metropolis of Moscow, where they are more likely to enjoy the quiet in which they would generally be contented to live.

Such is the condition to which those once haughty Boyars are reduced, who raised regiments of their own, and shook the throne at every breath of their displeasure.

Encouraged so long to travel, that the desire of visiting foreign countries has become, with all the higher orders a predominate passion, the present emperor places many obstacles in the way of all who wish to go abroad, and obliges them to return at the expiration of three years, under pain of forfeiting their property and rank. To many, the permission to leave the country is altogether refused, and in every case it is only renewed with the utmost difficulty.

It is said, in defence of these summary measures against absenteeism, that, without them, most of the wealthy Russians would quit their own country, and scatter their wealth over Europe, and this is a highly probable supposition, which, when their unenviable condition at home is considered, can scarcely be matter of surprise.

In costume and mode of life the Russian nobles imitate the French. On entering the house of a Russian nobleman the visiter might imagine himself in a spacious Parisan hotel, if he do not happen to see the nurses, in the gaudy and picturesque national costume, or the dwarf in the ante-room, or cast his eye round on many English comforts, which have not generally found their way to Paris.

In disposition the Russian nobleman is hospitable, generous, and profuse, and capable of entertaining enlarged and generous views, for which the ideas of some at least of his neighbors, profound as they call themselves, and may be, as much too narrow and contracted. In his present condition, it is lamentable to see him, at the most valuable period of his life, in the dawn of maturity, the slave to a uniform, spending his days and nights in drinking champagne and playing cards;—at which, if he happens to take dishonorable advantage, the only disgrace is in detection, which can in a few months be got over.

When he quits his uniform it is no less painful to contemplate him, his wealth and idleness affording him full time to meditate on the insignificant part he is playing in his native country, and seeking excitement in a course of extravagance and dissipation speedily leading to his ruin.

It is almost impossible, even with these causes, to explain how rapidly in Russia you see collossal fortunes disappear: and for ruining themselves quickly, the aristocracy of this country bear away the palm, by far, from even the inhabitants of Great Britain. Fortunes of ten, twenty, thirty thousand per annum, in a few years utterly disappear; they are not tied up for a limited number of years, but utterly dissipated, principal and interest, and without as much show as the mere entanglement of the annual revenue would have occasioned in England.

In personal appearance, the noble classes in Russia are darker generally than the peasantry, though even among these the fair complexion, on the whole, predominates. They differ from them also in wanting what so adds to the comeliness of both sexes, and embellishes the countenance of the *moujik*—good hair and good teeth. In general, what beauty they possess, appears by a mistake of nature, to be confined to the men; and this is the case both among the higher and lower orders. [New World.

THE CHRISTIAN MAIDEN.

BY MARY V. SPENCER.

"Away with her—she blasphemes the gods—let her be cast to the lions."

It was a high day in Carthage. The sun shone with unclouded splendor on the white palaces that glittered along the beautiful bay of the Numidian city. The streets were thronged with the populace in gala dresses, for it was a festival in honor of the gods. Towards the great hall of justice a crowd poured continually, though the avenues leading to it were blocked up; but the rumor had gone abroad that a Nazarene maiden was that day to be tried, and the public curiosity was alive to behold her demeanor and hear her fate.

Within the hall there was scarcely room to stir. A dense mass of spectators filled it to suffocation, and it was with difficulty that the officers could keep the crowd from encroaching on the space reserved for the judges. The most intense excitement pervaded the apartment. The audience as if impatient of control, heaved to and fro, and more than once an ineffectual attempt was made to rush on the prisoner, while ever and anon the shout would rise from the crowd,

"Away with her—she blasphemes the gods—let her be cast to the lions."

The object of this angry cry was a girl, scarcely yet in her eighteenth summer, and surprisingly beautiful. She stood at the bar with clasped hands and uplifted eyes, her lips moving as if in prayer, apparently regardless alike of the howls of the mob and the angry looks of the judges.

"Wilt thou sacrifice? Again I ask thee, wilt thou sacrifice?" said the prætor sternly: remember—to refuse is death—the emperor is inexorable."

The maiden convulsively wrung her hands, and a large tear-drop started in her eye. A breathless silence ensued. Notwithstanding the cries for blood, the spectators were agitated by many and various emotions. Some were secretly favorable to the new religion, and others pitied the accused on account of her youth and beauty, but at least one half of the audience were bigoted Pagans and thirsted for her death. These being the most brutal, had the ascendancy, as in every popular tumult. But all kept silence now, awed by the feelings of suspense which ever attends the crisis of another's fate or our own.

To the maiden those few moments of silence were crowded with recollections. The events of her whole life rushed past her. She saw once more the pleasant valley where she had spent her childhood. She heard its cool waters, the rustle of its palm trees, the tinkle of its sheep bells on the distant hill. Then other associations rose up before her. She saw herself attacked by angry wild beast, and saved only by the javelin of a chance traveller, a young Numidian hunter.

The gratitude, deepening into love, which ensued; the mutual pledge of fidelity till death; their separation in consequence of his entering into the army, and being ordered to the German frontier with his cohort, moved before her like scenes in a magic phantasmagoria. Then came her conversion to christianity, her secret baptism in an upper chamber where the persecuted sect met, her arrest and imprisonment, and now this scene! She felt that she stood alone, with no friend or relative to advise; an orphan, poor, and of a despised religion. Oh! if her brave soldier had been there, she knew she would have one bosom to lean on in this terrible crisis. But no pitying eye looked on her from the crowd, and seas rolled betwixt her and her bold lover. Yet though thus deserted, her faith did not desert her. In earnest prayer she sought strength from heaven, and he who stood by Polycarp among the lions heard her cry. The momentary weakness brought on by her recollections of how many dear ties yet bound her to earth disappeared, and she looked firmly at the judge, her form erect, and her eye like that of Stephen when he confronted his murderers.

"Wilt thou sacrifice!" I ask for the third and last time," demanded the prætor. "Cast incense on the altar of Jupiter and thou shalt be saved. Refuse and thou diest ere high noon."

The spectators bent eagerly forward and held their breaths, to catch the maiden's answer.

"I am a believer in Christ," she said calmly; "Him who ye call the Nazarene. I cannot sacrifice to false gods. Do with me as you will."

There was something so meek, yet dignified and courageous in these words that the mob's fury was for a moment choked in admiration.—But their heathen prejudices and thirst for blood soon attained the ascendancy of better feeling. A low sullen murmur ran through the crowd like the half stifled growl of a famished wild beast, which gradually deepened into a shout; and then came execrations and cries for vengeance.

"Away with her—she blasphemes the gods—let her be cast to the lions!" roared the angry multitude.

"Thou hast chosen thy fate," said the judge rising. "Away with her to the lions."

The maiden turned deadly pale, but, though only a weak woman, she evinced no other sign of horror or fear. When the soldiers approached to seize her, she shuddered for an instant, as if she already felt the fangs of the lion; but immediately this trace of emotion vanished, and she signed for them to lead on. Yet there was still left one mortal feeling in her bosom. As she stepped from the bar she shrouded her face in her veil to conceal it from the gaze of the crowd.

"To the lions with her! Let her be cast to them at once. Ho! for the ampitheatre!" shouted the crowd, rushing tumultuously after the condemned maiden, struggling and fighting with each other to get near that they might spit upon the prisoner, and now and then lashing themselves into a fury so great that it was with difficulty the soldiers could keep the mob from tearing her limb from limb. The slight frame of the maiden now shook, perceptibly with terror, for though she had nerved herself to face the lions, her virgin delicacy shrank from being made the victim of a coarse and brutish rabble.

In this manner her conductors struggled through the streets, until in sight of the ampitheatre. Here, at the corner of one of the ways, they were met by a vast crowd composed of the lowest mob of the city, who, hearing of the condemnation of a Nazarene, had gathered together ripe for mischief. Led on by some of the vilest of their demagogues, they had resolved to assault the officers in charge of the prisoner, that they might sacrifice her more summarily than by the lions in the arena.

"Stand back!" said the captain of the guard, unsheathing his sword, as he saw the threatening aspect of the crowd.

"Down with him!" cried one of the rabble, hurling a missile at his head. "Give us the prisoner, or you die with her."

"Close in, men, close in!" shouted the officer, undauntedly. You pay with your lives for the safety of the prisoner."

The little band gathered in a compact circle round the maiden, and prepared to maintain the unequal contest.

"Down with them all," shouted one of the most prominent of the rioters; "soldiers and prisoner—they are all secretly Nazarenes.—Down with them!"

With these words he headed a rush of the crowd, that bore back the scanty band of the soldiery like feathers that are swept by the gale. Stones and bricks, meanwhile, filled the air, and though the soldiers were defended by shields, several were wounded. The prisoner, in this onset, would have fallen a victim to the missiles of the mob, but for two of the more humane of the soldiery, who covered her with their bucklers. Thus pushed back by the rabble, the guards retreated against the wall of a neighboring house, and being now covered in the rear, essayed with more hopes of success to make good their stand until succor should arrive from the city legionaries.

But the futility of this hope was soon apparent. The mob swelled rapidly, extending far down the thoroughfares on either hand. The whole city seemed up. There were doubtless among the crowd many who were secretly favorable to the prisoner, and a still greater number who wished not to see her perish except by a lawful death, but the more violent, if not most numerous, had attained the temporary ascendancy, and the others, uncertain of their power, were afraid to move in her behalf.

More than half of the guard had now fallen; the others were worn out and wounded. The soldiers began to murmur.

"Why should we die to protect, for an hour or two, the life of a Nazarene?" cried one of them. "Comrades, let us surrender her to the people."

A sullen murmur of assent ran along the scanty ranks, and the mob, hearing the mutinous words, desisted, and broke into huzzas.—The maiden saw that her hour had come, and sank shuddering to her knees, lifting her agonized eyes to heaven in a last appeal. Suddenly, over the deep roar of the huzzas, rose the trumpet of eavalry, and the pavement seemed to the kneeling girl to rock beneath her, under the tramp of many horsemen. She started to her feet with sudden hope. The shouts of the populace had ceased simultaneously, and now was heard, close at hand, the clatter of hoofs and the shrill sound of the trumpet. Like a flock of sheep awaiting the approach of wolves, stood the late riotous mob; now silent, with black faces, and standing agape at the sudden apparition of the horsemen. Down they came, the solid earth shaking under them; while far in the van, on a barbed horse, rode their leader.

"Disperse ye knaves!" he cried, in a tone used to command, as he rose haughtily in his stirrups. "Disperse, or we ride you down."—And turning to his troops, he waved his sword and shouted,

"Charge!"

The word struck terror into the populace. For one instant they hesitated, but for one instant only. Up the long avenue, to where it turned to the left, they beheld the glittering lines of cavalry advancing at a gallop, each file wheeling around continuously as if countless numbers yet remained behind, and at the sight, the stoutest hearts gave way. The cry "fly for your lives," rose on every hand, and, darting into the by-streets or rushing headlong down the main thoroughfare, the mob dispersed with the rapidity of magic. By the time the leader of the cavalry had come up, the street was empty.

Throwing his proud steed back on his haunches as he reached the guard, the commander of the cohort addressed his brother officer,

"We were just in time, I see. I heard, on landing, that there was riot in the city, and the cause, and I galloped at once thither. We are to-day come from Italy; and I bring important news.—Diocletian is dead, and the persecutions against the Christians are to be stopped. It is well that we came up as we did——"

He would have spoken further, but at this instant his attention was arrested by a shriek from the prisoner and the mention of his own name. He turned quickly around, and for the first his eyes fell on the maiden. Quick as lightning he leaped from his horse, flinging the bridle to the nearest by-stander, and rushed towards her.

"Julia! Antony!" were the mutual exclamations of the lovers as they fell into each others arms; for it was the Numidian hunter, now risen to high rank who had thus opportunely arrived to rescue his mistress.

Language would be too weak to describe that meeting. In haste the lover ordered the chariot to be brought to Julia, and by his commands she was conveyed to the house of the prætor, whose wife took charge of the orphan girl. The intelligence of Diocletian's death spread with inconceivable rapidity; and those who were favorable to the Christians, now spoke boldly out. The great mass of the influential citizens, as usual, sided with the new order of things. The tide of opinion turned. And the mob finding their ascendency over, sullenly submitted, like wild beasts confined to the limits of their cage and restrained from harm.

The young officer himself soon became a Christian, his conversion to that faith being doubtless attributable to the example and arguments of Julia.

On the pleasant shores of the Numidian bay stand the ruins of a once splendid palace. Tradition says that there lived the Christian maiden and her puissant husband, the hero and heroine of our story. [Ladies' National Mag.

SINGULAR EFFECTS OF LIGHTNING.

As all true science is founded on facts, as there is much yet to be learned with regard to electricity, and as everything connected with its movements has an important bearing on the precautions necessary for the protection of property and life, some facts relating to the subject may be of public interest.

About six o'clock, Sabbath evening, June 9th, a violent thunder storm passed over the town of Chatham, from south-west to north-east. In its course it struck the windmill of Mr. Christopher Taylor, Jr., at the highest point of the upright yard-arm, tore off, in its descent, the side piece of the arm, entered the mill by the large shaft in the ridge, starting up the iron bars with which it was shod, cracking the stone on which it turned, and tearing up a fragment of the solid oak as as far as the strong iron bands would admit of its being parted. It then passed to the head of the spindle, shivering to splinters the oak shaft through which the upright iron bar passes, though the shaft had been in use forty seven years, and had well nigh the consistency of iron; then descending through the eye of the millstones without injuring them, shattered the block on which the foot of the spindles rested, split or rent fragments from three of the four upright oak beams which sustain the frame on which the millstones rest, bound a small gimblet hole for itself through the ground floor, and passing outside of the mill broke into fragments a pavement stone, in much the same style that old Vulcan would have done it, with his heaviest sledge hammer, in one of his angriest moods. There may have been some metallic mixture in this stone which caused it thus to be singled out from the rest. Damage was done to the mill to the amount of from fifty to eighty dollars. It was fortunate that it was not set on fire, and that no one was in it at the time.

The lightning next struck the topmast of the sloop Enterprise, Capt. Smith, lying at the wharf about half a mile from the mill, though nearly in a direct line between them and not far from the vessel were another windmill and numerous houses on high ground. The lightning ploughed a narrow furrow down the topmast, injuring it but slightly, left a shallow track for two or three feet down the head of the lower mast, until below the eye-holes of the rigging, when it literally shivered the mast to splintets, filling the air with them, and thickly scattering them over the deck of the vessel, the wharf, and the water, leaving only two slender fragments rising some six or eight feet above the deck. The height of both masts was about eighty feet. The vessel was not otherwise injured. A fine pig in a coop on deck was killed, and, as is usual in such cases, the blood was so stagnant in the veins that it would not follow the knife. Our seafaring men say that they have often known masts to be struck before, but not to be thrown down. The writer of this was once on board a frigate, near the island of Corsica, when the electric fluid twice, within half an hour, passed down the small chain conductor with a hissing noise, and a slight explosion, as it entered the water. Some men who were standing on a yard aloft, had their lower limbs paralyzed by the lightning, and were saved from falling, which would have been certain death, only by clinging with their hands to the rigging above. A friend and parishioner of the writer, when returning from the West Indies, some years since, had two of his crew killed by lightning just at the moment that one of them was laughing at what the other had said, and so sudden was the stroke, that not a trace of pain rested on the countenance, but the expression of broad laughter was strongly imprinted there, so that even in death,

"He grinn'd horribly, a ghastly smile."

These facts show the importance of providing every vessel with good conductors of electricity, the expense of which is small, as an iron wire or chain which costs little is an effectual security. If there be any one situation at sea more horrid than another, it is that of a ship's company standing on a heated deck, above the smothered fires which have been kindled by the lightning's stroke in a crowded hold, with only the dread alternative of a choice between a flaming and a watery grave. Some of our neighbors and friends on the Cape have been in a condition not far removed from this, and have owed their deliverance to some ship which has chanced, on the wide waste of waters, to pass near them. Ought not all insurance offices to require that vessels in which they take risks shall be provided with good chain conductors?

When the sloop noticed above, was struck, Capt. Josiah Hardy, Jr., was standing near one of his parlor windows, about twenty rods from the vessel, and as he saw the air filled with the splinters of the shattered mast, he turned to his wife who was sitting beside him, and was just mentioning to her what had happened when he saw that her infant child was dropping from her arms, which he caught before it reached the floor. The mother, though conscious, was speechless, her right arm and her organs of speech having been paralyzed, and her head and breast severely affected. She felt the shock most sensibly where the neck joins the breast, and was relieved by vomiting blood, to which she was not subject before. As her arm recovered its sensation, it was sore and weak, and there, and in her head and elsewhere, she now, after the lapse of ten days, feels the effects of the shock, though by blood letting and other remedies she has been restored to comfortable health. What is singular in this case is, that she should have been so severely affected, while sitting on a woollen carpet, removed both from the chimney and the walls of the room, twenty rods distant from any place where there were traces of the lightning, while her infant child in her arms, her husband beside her, and her children who stood at a window between her and the vessel which was struck, were uninjured. Though the wind was high during the storm, several persons, in different parts of the town, speak of having had a sensation similar to the suffocation caused by breathing coal gas. One lady was so much affected in this way, that she laid down, fearing that she might faint. The effect of lightning on the human system is at all times most singular. More than twenty years since the writer's father was entirely cured, by a shock of lightning of asthma, from which he had so severely suffered from his youth that often, for months together, he had been able to sleep at night only in a sitting posture. Though thrown senseless upon the floor of his house, which was much injured by the lightning, yet as it passed by way of his arm through his chest and down the opposite leg, he felt, even before he lost sensation, instant relief at his lungs, and has had no return of the asthma since. In that case, though there was a conductor on the house, yet the lightning struck the roof of a low wing or porch, just above the eaves, and not more than two feet from the lower limbs of a lofty poplar tree, which projected directly over the spot where the lightning struck. This last fact is noticed because it has been claimed that high trees are an effectual protection for a house against lightning. So great was the explosive force of the electric fluid in this case, that every square of glass in a window in the room which was struck was blown outward close to the frame of the sash, and scattered in small fragments to the distance of ten or fifteen feet around. A house in Chatham, some years since, though not struck by lightning, was so affected by a shock of electricity that fifty panes of glass were so much cracked, that many of them had to be replaced. These facts, to which others might be added, are thrown out, with a view not merely to excite present interest, but also to elicit information on an important scientific subject. No class of men have witnessed more striking and important facts connected with the effects of electricity, than the numerous masters of vessels and other seamen, in this vicinity, especially those who have been most in tropical latitudes. By giving these facts to the world through our county newspapers or otherwise, they might do much to interest the public, and enlarge the boundaries of natural science.

CHARLES ROCKWELL.

Chatham, Mass., June 19th, 1844.

[Yarmouth Register.

EAST LEXINGTON INSTITUTION, *For Young Ladies and Gentlemen.* This Seminary (which is about nine miles from Boston) is intended for Pupils of both sexes, and will embrace all the branches of a thorough English, Classical and Polite Education.

The pupils will be under the instruction, supervision and direction of Rev Charles M. Bower, Instructor in Languages and Mathematics; Mrs Rebecca W. B. Trask, Teacher in French and the Elementary English branches; Mr Stillman L. Lothrop, Instructor in English Literature and Science.

Music, Drawing and Painting, with other Ornamental Branches, by competent Teachers.

Terms per Quarter of Eleven Weeks.

Elementary English Studies,	$5,00
English Literature and Science,	8,00
English Literature and Science, (including the French Language)	10,00
Do do do do do and Drawing,	12,00
Do do do do, Latin and Greek Languages,	12,00
Greek and Latin Language and Literature, (exclusively)	8,00
Music,	10,00

Board 1,75 to 3,00, according to age and requirements of pupils. Term commences 1st day of May.

Apply to STILLMAN L. LOTHROP, East Lexington, Secretary and Treasurer. tf ap13

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

OLD SUNDAY SCHOOL DEPOSITORY. Two thousand volumes just received at the Sunday School Depository, in addition to the large variety already on hand; many of which are new works, and will be sold reasonably. The Subscriber begs the attention of Clergymen and Superintendents of Sunday Schools to his stock of Books, and every attention will be paid to render their visits to his store agreeable.

N. B. Catalogues are published, and if Clergymen and others have not received them, they will be sent wherever desired. BENJ. H. GREENE,

my18 124 Washington, corner of Water street.

BOOK FOR SUNDAY SCHOOLS. Bible Biography, in the form of Questions; with references to Scriptures for Answers, for the use of Schools and Private Families. By a Teacher.

Preface—The following questions have, for a considerable time past, been employed by the compiler as an aid to himself, in conducting the examination of the young people of a Seminary, in which he had been led to take a deep interest. Any more extensive use of them did not originally enter into his contemplation, nor should he now have deemed worthy of more general circulation, but for the strong desire expressed by many of those interested in the education of youth, that the work, such as it is, might be placed within the reach of all, who, like themselves, might hope to derive any assistance from it, in the discharge of that important duty.

In yielding to their request, he shall only add his own anxious wish, that this slight attempt may be productive of some portion of that benefit which they expect from it, and may under the Divine Blessing, be the humble means of contributing in any degree to kindle in other youthful bosoms the like ardor in the pursuit of religious knowledge, which he has had the happiness to see exhibited by many for whose benefit it was originally designed.

The above is reprinted from the Edinburgh edition, and has been extensively used in this city. Price $1,25 per dozen.

Published and for sale by J. H. FRANCIS, 128 Washington st. 6t my11

NOS. OF EXAMINER WANTED. The subscribers will give in exchange any numbers of 1843 for numbers 111 and 114. JAMES MUNROE & CO, 134 Washington, opposite School street. ap6

HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such and inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and lining membrane of the teeth with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivot, is found to be objectionable, as the pivot is too liable to become soft and weak, and in a few months breaks entirely off. An improvement of much importance has been adopted by Dr S. in substituting gold and silver pivots, which make them ten-fold firmer, and less offensive. Dr S. continues the use of his justly celebrated Parisian Instruments for the extraction of ulcerated teeth, stumps, and fongs, and can assure the public, that in the hands of one, possessing a correct knowlede of their use with an experience of twenty-five years, success must always be the result. Terms: for a full set of upper and under teeth on plates, from $50 to $100; For a full upper set confined by atmospheric pressure, from 25 to $50; For two or more teeth on plate, confined to other teeth by clasps, from 2 to $8; For setting on gold and silver pivots, from 1,50 to $3; For filling common sized cavities with gold $1; For all other kinds of filling, from 50 cents to $1; Extracting 25 cents. All operations warranted. Office, No 266 Washington street, corner of Avon Place, Boston. 6m my25

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of MR HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENC